THE FORME of Friendſhip and Loue,

which is indeede the very picture and note, or forme of a true Chriſtian, wherein all that profeſſe Chriſt, but eſpecially *Papiſts*, *Proteſtants* and *Puritans*, may diſcerne the errors of their own pictures and ſee the right if they will follow it.

In theſe dangerous dayes wherein each man ſaith, I hold of Chriſt, but few follow him as they ſhould.

Collected for the benefit of all, by H.H. M. of Arts and ſtudent in Diuinitie.

De charitate quid dicemus? audiuimus famam eius non vidimus eam, non nouimus eam.

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TO THE RIGHT Honorable the Lady Elizabeth Compton, *wife to the right* honorable the L. William Compton all increase of vertue and honor, with long life in this world and in the next euerlasting happineſſe.

Right honorable, If preſent this ſmal treatiſe vnto your honour, not doubting but though the worke ſeeme vnworthie, your Ladiſhip will accept the good will of him who ac-

knowledgeth to owe vnto your honour what he can perform, & in desire more then that he may satisfie himself, though he might all others besides him: It is a treatise all of loue, & presented vnto you as vnto a Lady most louing and vertuous. Loue, the great Apostle saith, is of all other vertues the most excellent, and as it is most fruitful, and doth most

most commend vs vnto God, so is there nothing more easie then it is, for though we cannot excel in knowledge euery one of vs, yet in loue we may all of vs, which loue, this booke doth teach and nothing else, if therfore your Ladyship shall study in it, and delight to follow it (as I know you will) you shall be like the elect Lady, Saint Iohn *in*

his 2. Epistle commends of whom he saith that she was worthy to bee beloued not of him only but of al that did loue the truth So wishing vnto your Ladish. the loue of him who loueth them, that haue loue in them, I rest, your Ladyships in Christ alwayes most bounden.

H. H.

To the Reader.

I Sent thee (Gentle Reader) not long ſince a ſmall Treatiſe againſt the feare of death & concerning the reſurrection to life, the one to giue tranquility of mind and eaſe from thoſe paſſions and perturbations which make all that is ſweete in this world bitter, the other to confirme the hope of that the ſweetneſſe whereof is much better then life. Of both if thou art (as I deſire thou mayſt be) moſt certainly perſwaded. This booke doth ſhew the way by the helpe and guide whereof thou mayſt

mayst in the resurrection, obtaine the prize, *viz.* eternall happines. It is no booke of contention or disputation about questions which are endlesse, or of ridiculous and pleasant, yea fabulous discourse which bring no little hurt, or of vaine and vnprofitable vse, whereof there be too many: Ne yet of any deepe matter or curious question, the knowledge whereof is more laborious and hard then necessarie: Ne finally of any one point or other, which a man may know and do, and yet be reprobate, but it is that, the knowledge whereof is most necessarie to euery Disciple of Christ, and who so knoweth and doth, shall be happie. This it is loue, for loue is the summe of

all

all that is ſaid in this booke generally vnto all men, which is charitie, & more eſpecially vnto them who loue vs which is friēdſhip more or leſſe, *vid. Amor vtrinq; florens*, loue reciprocall or mutuall flowing on both ſides, then which nothing is or can be more ſweete or more profitable: for loue it is the very Idea and forme, and true note, and picture of a Chriſtian indeed, and without it all other ſeeme they neuer ſo faire, are but counterfeit. Amongſt ſo many ſects and ſorts of religion as are, there is much ſtrife and adoe who ſhould know moſt, but all knowledge without loue is nothing. And againe, if we haue loue, though we knowe nothing but Chriſt Ieſus crucified

fied (as wee all profesſe and acknowledge) we are ſure we are of God, and though knowledge be commended and loue little regarded, yet what ſkilleth it that we be little eſteemed with men if we be accepted with God, as we are vndoubtedly, if we haue this heauenly gift of loue, if it be true in vs, which loue this booke doth teach only and no other thing, & if it might teach it throughly it were in ſteed of all: for all is cõprehended in this one word loue, which if thou learne and imitate, thou needeſt not feare but thou ſhalt do wel. I commend it therefore from the bowels of my loue to euery Chriſtian of what ſect ſo euer, beſeeching him to exerciſe himſelfe in the reading of it, but much

much more in the practise: For we all haue knowledge, and there is nothing new, or to be sayde which hath not bene said before, but the fruite of all is in the practise. Read therefore, and pray that it may be with fruit. Other things vaine and vnprofitable (which engender strife and contention, and vaine glory, rather then godly edifying auoide as hurtfull, remembring alwayes that saying of a Philosopher and heathen man, but worthy to be writtē in the table of euery mans heart, *Non iam opus est stultitiæ & gloriæ vanitate, sed solum tranquillæ & securæ vitæ* Farewel, and if this poore Treatise of Friendship please thee, afford me this

fruit

fruit of thy goodwill in friendly sort in thy prayers to God to remember me.

H. B.

A

2. Sam. 1. 26.

Woe is me for thee my brother Ionathan, *verie kinde hast thou beene vnto me, thy loue to me was wonderfull passing the loue of women.*

IN this Chapter, is shewed that a man came vnto *Dauid*, as he was in *Ziglag*, and brought him newes of the death of *Saul*, and of his sonne *Ionathan*. At the hearing whereof *Dauid* being ill apayed enquired more certainly of the matter, which when it was shewed, and he beleeued it, he shouts,& causeth the children of *Iudah* to shout forth words also of much sorrow and lamentati-

for the losse of *Saul* and *Ionathan* his friend: A song of mourning (as we may say) for them both: the matter of it is generall and particular; first expressing sorrow with exclamation: Oh noble *Israel*, hee is slaine vpon thy high places, how are the mightie ouerthrowne with indiction of silence, that the *Philistines* should not heare nor reioyce at it: and finally with a kinde of execration and curse against the places, where they were slaine; *Ye mountaines of* Gilboa, *vpon you be neither dew nor raine.* Secondly he declareth the cause of this sorrow, wherein he commendeth *Saul* and *Ionathan*, both for their valour: for their strength, and for their swiftnesse, and for their louelinesse, and neere coniunction together, who liued and dyed together. Thirdly, he inuites mourners, euen the daughters of *Israel*, the best and most

moſt daintie to mourne for *Saul*, becauſe they had loſſe by him. And laſtly, cryes out with great paſſion, and ſaith, *How were the mightie ſlaine? &c.* Thus generally and particularly with greater ſhewe of affection, he mournes for *Ionathan* his friend, by himſelfe alone. *Woe is me for thee my brother* Iona. *thy loue to mee was wonderfull paſſing the loue of women.* In which words we haue his ſorrow and the cauſe of it: which was his kindneſſe: his ſorrow, *Woe is me for thee my brother* Ionathan: his kindneſſe, *very kinde haſt thou beene to me, thy loue to me was wonderfull, paſſing the loue of women.*

Where you may ſee he amplifieth his kindneſſe in all degrees of compariſon: not onely kinde, but very kinde, and wonderfull kind in the higheſt degree, paſſing the loue of women. Where we haue a degree aboue the higheſt: for the loue of

women is the greateſt, the Superlatiue which yet he ſaith, it did paſſe, it did exceed.

Woe is me for thee my brother Ionathan, *very kinde haſt thou beene vnto me, &c.*

There is a double woe in reſpect of our ſelues and in reſpect of others: in reſpect of our ſelues as when euill doth happen vnto vs outwardly, as it did vnto *Iob*, who cryed out *wo and alas that euer I was borne. Iob.* 3. 2. Inwardly, as when we are afflicted with remorce of conſciẽce, & in dread of Gods iudgments becauſe of our ſins, ſo *Ieremy* cryeth out in his lamẽtatiõs ſaying. 5. 16. *woe vnto vs that euer we ſinned*, in reſpect of others there is woe alſo when wee ſee them afflicted whom we loue, as *Iobs* friends were in woe, and mourned to ſee him, *Iob.* 2. 10. and when they are ſeparated from vs by death whoſe life

wee

wedeſired,as *Abſalō* was from *Dauid* and *Ionathan* in this place: *woe is mee for thee my brother* Ionathan: woe was mee for thee, when my father was angry, and thou diſt ſhew it me, and I was forced for a time to be ſeparated from thee, 1. *Sa.* 20. 37. woe was me for thee, whē thou didſt viſit me in my heauines, and I could no lōger enioy thee. 1. *Sa.* 23. 18. but woe is me for thee, now much more being dead, becauſe I ſhall neuer ſee thee till the heauens be no more. *Iob.* 14. 12. *woe is me for thee my brother Ionathan, my brother Ionathan, Saules* ſon, 1. *Sam.* 19. 7. by *Micholl* his wife, *Saules* daughter. 1. *Sam.* 18. 20. my brother *Ionathan* in loue vnfained, 1 *Sam.* 18. 1. *the ſoule of* Ionathan *was knit vnto the ſoule of* Dauid, *and* Ionathan *loued him as his owne ſoule, woe is me for thee my brother* Ionathan, woe is mee, not woe is thee, for thou art more happie thē they that are aliue.

Eccl.4.2. viuunt enim ij qui ex hoc corpore tanquam ex carcere euolauerunt. they liue better who are departed hence out of this life, as out of prison into libertie: but woe is me for thee my brother *Ionathan*, for I shall now want thee whom I loued as I did *Absolon* my sonne afterward, for whom I cryed, *O* Absolon *my sonne, would God I had dyed for thee, O* Absolon *my sonne, my son.* 2. Sam. 18. 33. *woe is me for thee my brother* Ionathan, *very kinde hast thou beene vnto mee.* Kinde, when thou didst weepe to see mee afflicted; thou, the kings sonne and in fauour; mee, a poore man sought to be slaine, 1. *Sam.* 20. 41. kinde, when thou didst comfort me beeing in feare of thy father, & madest a couenant of concord and amitie with me. 1. *Sa.* 23. 18. kind, very kinde wast thou when thou didst defend me against thy father, who had purposed to slay me cruel-

ly

ly, and without cauſe, to the vtter hazard not of his fauour onely, but of thy very life. 1. *Sam.* 20. 33. and when notwithſtanding thou knew-eſt that I ſhould bee King of Iſrael next after thy father, thou didſt not enuie mee but waſt content. 1. *Sam.* 23. 17. to bee next vnto mee: thy loue to me was wonderfull, when nether my baſe eſtate or fortune, being like a dead dog or flea. 1. *Sa.* 24. 15. nor the anger of my father could quench or ouercome it, paſſing the loue of women, whoſe loue is great, yea moſt feruent; for women are more eaſily enclined to loue, and when they loue, loue more extreamly. *Pro.* 5. 19. *Louing is the Hinde, and faithfull is the Roe, let her breaſts ſatiſfie thee at all times, and delight thou in her loue continually*, paſſing the loue of women: which words may bee taken figuratiuely, (as when *Manaſſes* ſaith, *I haue ſinned aboue the num-*

ber of the ſand of the ſea) to ſignifie, that this loue did exceede, did paſſe mans thought, one would not beleeue it rare and ſingular, and extraordinarie loue, ſeldome or neuer ſeene, or to be looked, or hoped after.) Otherwiſe it may be taken literally, as that the loue of women, though it be ardent and great, yet it is more vnto it ſelfe; though they loue others well, yet they loue thēſelues better: & though it be for the time moſt vehement, yet for the more parte, it doth not continue, it is not conſtant: but *Ionathan* he loued *Dauid* as his owne ſoule, *vid.* paſſing well, and aboue the loue which women vſe to loue, though they be moſt louing. And againe, *Ionathan* loued *Dauid* with a loue that could neuer ceaſe to loue him; for ſo the ſcripture ſaith, that his ſoule was knit vnto him, 1. *Sam.* 16 1. that it could not be ſeuered from him

him: *woe is me for thee therefore, my brother* Ionathan, *very kinde haſt thou beene vnto mee, thy loue was wonderfull, paſſing the loue of women.* And thus wee ſee the amitie and friendſhip that was twixt *Dauid* and *Ionathan*: out of the which, it ſhall not bee amiſſe to obſerue theſe points. Firſt, what Friendſhip is. Secondly, the diuerſe kinds of Friendſhip. Thirdly, what is the beſt and moſt true Friendſhip. Fourthly, the praiſe of it. Fiftly, the things which diſſolue Friendſhip. And laſtly, the meanes to continue it.

The firſt Point what friendſhip is.

THe word Friendſhip both in the Latine and in the Greeke, doth ſignifie a louely affection: which, though it may be generally applyed, yet is it vſed, to ſignifie a

ſpeciall & moſt vehement loue, like vnto that *Cant.* 6. 7. *There are* 60. *Queenes and* 80 *Concubines & yong women without number, but one is my loue, my vndefiled, vid.* one is chiefe wherein is the habite and fulnes, the Centre and Orbe of Loue (as I may ſo ſpeake) agreable to that, Pſalme. 142. 14. *This is my reſt, here will I dwell.* There are foure kindes of loue the firſt is naturall; the ſecond is Cuſtomable; the third is Conjugal, and the fourth Rationall: Naturall, that is, the loue of kinsfolks, of thoſe that be of one bloud: this it is common, and to be voide of this *Rom.* 1 30. it is monſtrous. *Acts.* 7. 26. *Sirs, ye are brethren, why wrong ye one another?* As who ſay. it is very abſurd, that brethren ſhould not agree, and ſhould not loue one another, Cuſtomable loue, that is, a loue which groweth by acquaintance and ſocietie together, ſo is it ſaid, *Eccle.* 13. 17.

Euery

uery beaſt will reſort to their like, and euery man will keepe company with his neighbour; to ſignifie, that company cauſeth loue, and maketh men delight one in another, to vſe & conuerſe one with another. The third kinde of loue, it is Coniugall, and that is the moſt ſtraight and neere coniunction, when of two one is made, as it is *Gen.* 2. 24. *A man ſhall leaue father and mother, and cleaue to his wife. vid.* he ſhall more reckon of her, loue her more then all elſe. The laſt kinde of loue it is Rationall; that is, a coniunction of mindes agreeable to reaſon, and this is that which wee call friendſhip or amitie, which is, when a man findsin another that which may make him willingly to loue, to like him; & this is oft times a more ſtrong coniunction then any of the former: for nature, though it be ſtrong, yet difference in minde and manners doth ſet at diſcord and vari-

variance, and make hatred euen betwixt brethren, and betwixt them who are moſt neere of kinne: as you may ſee in *Iacob* and *Eſau*; the one hated the other, and ſought to ſlay him. *Gen.* 27. 41. the other feared his brother, & fled out of the country from him. *Gen.* 28. 5. Againe, cuſtome and neighborhood, though it make loue, yet it is ſuch, as is but for a time, of vſe and faſhion, to day friends, to morrow ſtraungers, and perhaps remoued either from other, ſo that they forget one another quite and cleane, like the running waters: ſo holy *Iob* ſpeakes in the like caſe, *Iob.* 6. 15. *My brethren haue deceiued me as a brooke, and as the riſing of the riuers they paſſe away, which are blackiſh with yce, and wherein the ſnow is hid: but in time they are dryed vp with heate, and are conſumed; and when it is hote, they faile out of their places, or they depart from their way and courſe, yea, they*

they vaniſh and periſh. Yea the loue of man and wife (which is of all other the greateſt, betwixt whom there is a bond and couenant of loue) euen this I ſay, is oft times diſſolued and changed: ſo that albeit there bee a coniunction of bodies, (one body as S. *Paule* ſaith, 1. *Cor.*6. 16.) yet there is a ſeparation of minds, *vid.* a hatred betwixt them, But the vnion and loue of friends (if it bee rightly knit) as it was in *Dauid* and *Ionathan*, it is ſure and permanent, and nothing can diſſolue it but death onely, not one body of two, but one ſoule of two, liuing & breathing in two bodies, the one in the other, each in others hart, to liue and die together, 2. *Cor.* 7. 3. And thus wee ſee what friendſhip is, to wit, a lonely deſire beyond all compariſon; which nothing but death can breake, diſſolue, or ſeuer.

The

The second point of diuers kinds of Friendship.

WEe haue shewed before that there are diuerse kinds of loue, and that reason is a cause of that loue which wee call Friendship, for when the minde seeth that is good, it likes it, it loues it, it makes choice of it, & so is linked in friendship with it. There is a bad friendship, and there is a good: a bad friendship, that is, the friendship of bad mē, who agree in vice and loue one another for vice sake.

A good friendship, that is a friendship which ariseth from some thing, which either is good, or seemeth so vnto vs, and that is of diuerse kinds, for as there are diuers kinds of good; so are there diuerse kinds of friendship: there are diuerse kinds of good *vid.* these three, *vtile, iucundum, honestum*

tum, profit, pleaſure, and honeſtie: ſo likewiſe there are diuerſe kindes of friendſhip, *vid.* theſe three, *Propter bonum vtile, propter bonum iucundum, propter bonum honeſtum*; for profit or policie; for pleaſure, or recreation; or finally, for vertue or honeſty; for profit or policie; for ſo the poore pretend friendſhip vnto the rich, that they may get by them: for as it is, *Pro.* 19.6. *Euery man is a friend to him that giueth gifts*, and ſo the rich pretend friendſhip vnto the poore in policie, til they haue ſupt him vp, as it is. *Eccleſia.* 13.7. This kinde of Friendſhip *Eccleſiaſt.* doth meane when he ſaith. 17.8. *Eſt amicus ſecundum tempus ſuum*: Some man is a freind for his owne occaſion, to doe himſelfe good, to bring that to paſſe he doth deſire he would haue. So the Cinicke ſpake of *Dionyſius* the Tyrant, that hee vſed his friends as men doe bottles, when they are full they

they emptie them, and when they are empty they cast them from thē, this friendship it is the friendship of the world, for the more parte: it is that which they call pollicy or dissimulation, which hee that knoweth not *nescit vivere* (as they vse to say) he is vnfit to liue in the world.

A second kind of friendship there is, and that is for pleasure & recreation. *Eccles.* 13.17. *All flesh will resort to their like, and euery man will keepe company with such as hee is himselfe*, this it is an vsuall thing, (for so the saying is) *natura nihil solitarium amat*, naturally al liuing creatures do loue companionship, the birds they flock together, euery one according to their kinde, and the beasts and fishes in like manner, and so it is with men also, they sorte themselues with men of their fashion and degree, and qualitie, with whome they talke, they walke, they play, they eate & keepe com-

company with, *pares cum paribus facilime congregantur*, euery man will be ready enough to keep companie with ſuch as are like himſelfe, as are fit for him, this kinde of friendſhip is more, as men are more delighted with mens talke and nature, & manners, and doe more accord with it, this friendſhip is table friendſhip: according to that which *Eccleſiaſt.* ſaith, 6. 9. *eſt amicus ſocius mēſæ*, there is ſome friend which is but a companion at the table. Theſe two kind of friendſhips are deceiptfull and falſe, and not to bee truſted, for of them both the holy man ſaith. *Eccle.* 6. 8. *they abide not*: for hee that is a friend for his owne occaſion, when his tourne is ſerued, cares no more for thee, or hee that is a friend for pleaſures ſake, when he is either filled with it, or hath enough of thee, or hath gotten other companions as good or better then thou art, hee regardes

gardes not thee, yea these kinde of friendships are not onely vncertain, but very bitter oftimes, as they that tourne into vtter scorne: for so *Eccl.* speakes. 13.7, *exinaniens bis ac ter in nouissimo deridebit te, when hee hath suthd the vp twise or thrice, at the last he will laugh thee to scorne*, or that is yet worse into most cruell & deadly enmity, *Ecclesiast.6.9. est amicus qui conuertitur in inimicitiam, there is some friend that turneth into enmitie, and in contention he will declare thy shame*, & therefore in those freindships these cautions may haue place, *sic ama tanquam osurus*, and *ita amicum habeas posse vt fieri inimicũ putes, vid.* so loue as one that may haue cause to hate, and so vse this kinde of friendship, and friends as one that may thinke they may be his enemies: This I say in respect of them, and by way of caution vnto a mans selfe is profitable, though a Christian must alwaies be

be voide of hatred, euen the leaſt againſt any, yea his very enemies but by way of circumſpection, it is good not to be too ſimple. *Eccleſ.* 13.9. or too credulous in this kinde, but to thinke that ſuch friends may ſoone become enemies againe, like vnto that, one writes of a floud in Scythia Hyppanis, which at the head is clere and ſweete, and neare the ſea is muddie and bitter, and therefore *Solinus* writing of it ſaith, *qui in principijs norunt predicari, qui in fine non iniuria execrantur*, they that make experience in the beginning, praiſe it, but neere the end if they taſte it, they vtterly diſlike it. So it is with theſe friends, they are *initio blandi* at firſt, & for a while faire ſpoken & friendly, *poſtea diſſimiles ſunt*, but a little while after, they are moſt vnlike thē ſelues *vid.* they are no more friends, but ſtrangers or rather enemies.

The laſt kinde of friendſhip it is for

for vertue or honestie sake, *vid.* in respect of the good minde & manners of men, when there is a liking either of other, in respect of the goodnes which either doth see in the other, such was the friendship that was betwixt *Dauid* and *Ionathan*, *Ionathan* loued *Dauid*, because he saw hee was a man of a plaine and faithfull hart and did thinke God would prosper him, and *Dauid* loued *Ionathan* because of the sincerities of his affection and vprightnes, who for the fauour of *Saule* his father would not consent that wrong should bee done him.

This kinde of friendship can not bee but amongst good men, according to the saying *amicitia non nisi inter bonos oriri potest*, friendship can not be, this kinde of friendship, true friendship, but amongst good men, for one good man loueth another, for his goodnesse, and is againe beloued

loued of him, but the wicked hate vertue and goodnes as beeing contrarie vnto them, and are enemies vnto it, *Wiſd.* 2. 12. euen as the godly do, vice & ſin, 2. *Eſd.* 16. 42. ſo that neither can a godly man hold friend ſhip with a wicked man, nor a wicked mā with him, therfore the Apoſt. ſaith .2. *Cor.* 6. 14. *what fellowſhip hath righteouſnes with vnrighteouſnes*, for *amicitia eſt aequabilis congruentia*, friend ſhip is an apt agreement, and likenes in minde & manners, but whē there is a contrarietie or diſcrepance, eſpecially capitall & great, what frīēdſhip can be? vertue therfore and honeſty we ſay, makes frēdſhip, which vertue becauſe if it be true, it cannot decay, no more can that friendſhip which commeth of it, which is a proper & true effect of it: for there muſt bee either in the parties (if it ſhould decay) a decay of vertue, which encreaſeth alwaies, and is no ex-

extinguished or one decay of the affection and loue which they beare either to other for vertue sake, either wherof, if it should bee found either in one or both, it might bee said of one or both most truely, that they neuer were vertuous: for otherwise they would haue continued according to that of Saint *Iohn, Epist.* 2. 19. they were not of vs, for if they had beene of vs, they would haue continued with vs.

The third point what is the best and most true friendship.

Weehaue already shewed the diuerse kinds of friendshippe amongst men, of all which that wee say is the best which vertue doth cause, as beeing most pure and proceeding from the affection of the hart, which loueth goodnes, & most dureable, most constant, most perpetuall

tuall and vnfaigned, we are now for explication ſake, to diſcourſe ſomewhat more largely of the right form and eſſence, and partes and properties of that which wee ſay is the beſt and moſt true friendſhip.

There be three degrees of true & perfect friendſhip, the firſt is of the Trinitie it ſelfe, the ſecõd of Chriſt and his Church, & the third of men: for the firſt, that is, the friendſhip of the trinitie, this is moſt perfect, moſt abſolute, and to be admired farre aboue that we can conceiue, or think, for theſe three are one, as Saint *Iohn* ſaith, 1. *Iohn*: 5. 7. there are three, the father, the word and the holie ghoſt and theſe three are one, there is no prioritie in time, no priuiledge in power, nor any preheminence that the one hath aboue the other, but an abſolute parity, and a full conſent & agreement, that what the one doth will or worke, they will and worke

all

all together *vna voluntas est patris, et spiritus sancti, & inseparabilis operatio*: there is one will and worke of all these 3 inseparable, as if they were not diuerse, but one & the self-same, therfore S. Iohn saith, 1. *Iohn.* 4. 16. that God is loue, which the schoolemē interpret of the spirit which proceedeth from the father & the Son, and is distinct frō both, one in both, yet diuerse from both, *Spiritus sanctus commune est aliquid patris & filij quicquid illud est.* The holy ghost proceedes from the father and the sonne *vid.* is one in both, & from both doth come alike, and *spiritus sanctus nec pater, nec filius est, sed dilectio quam habet pater in filium et filius in patrem.* The holy ghost is neither father nor son, but both of the one and the other inseparable, & as great & infinite as either the one or the other, this frendship indeede is loue it selfe, the very fountaine and originall essence of it, which

which no creature can comprehend, for the perfection and sweetnesse of it exceedes the thought of Angels & all creatures, *mēs deficit* saith one, *vox silet non mea tantū, sed angelorum supra potestates et supra angelos, supra Cherubin et supra Seraphin et supra omnem sensum est.* my vnderstanding, saith he failes, & voice to expresse this loue, this amitie, and sweetnes and friendship it selfe, and not mine onely: but euen the thought and speech of all Angels of Ceraphin or Cheruphin: for it is aboue all thought or vnderstanding of any creature from this, then as from a most excellent & pure and sweete well and fountain issueth all other friendship and loue of like kinde, though not of like perfection and vnto it next but farre inferiour is the friendship and loue of Christ and his Church, of Christ who loued his Church and dyed for it, & could loue it no more with no greater loue,

then he did: for so he saith of it, *Iohn* 15. 13. Greater loue then this hath no man, and of the church who loueth him againe, though not so perfectly in this life, yet all things else neglect euen death for his sake, according to that. *Ro.* 8. 16. *for thy sake are wee killed, all the day long wee are compted as sheepe appointed for the slaughter.* Can. 6. 2. *I am my welbeloueds and my welbeloued is mine*, saith the Church of Christ, & *Iohn*, 13. 17. *I in them* saith Christ, *& thou in me*, signifying that as there is an vnion and amity, and most perfect coniunction and fellowship, & friendship twixt his father and him, so is there in like manner twixt him, and his Church, notwithstanding the difference is greate, for twixt his father and him, there is no disparitie, but a most absolute equalitie in power and merit twixt him and his Church there is great inequalitie, on his part all fulnes,

neſſe. *Iohn.* 1. 16. or repair all weakneſſe, for as it is. *Iohn.* 15. 5. *without me* ſaith Chriſt *ye can do nothing*, therfore he hath borne the infirmities & ſorrowes of his Church, *Iſa.* 54. 4. & doth miniſter vnto his ſpirit, grace and power ſufficient vnto it, euen as the vine doth giue nouriſhment and life vnto the braunches, *Iohn.* 15. 4. & doth except the will as the worke, 2 *Cor.* 8. 12. and the weakeneſſe of the will, as if it were perfect. *Rom.* 7. 20. This vnion and fellowſhip or friendſhip twixt Chriſt and his Church is expreſſed by the loue of man and wife, which ſhould bee the greateſt that may be in earth. for *they twaine* ſaith the ſcripture, *ſhall be one fleſh.* Epheſ. 5. 31. yea it is made an example vnto it, yea Saint *Paule* ſaith it is a ſpeciall ſecret, a wonderfull vnion or amity & loue that is twixt the chriſt with his power perceiuing the weakeneſſe of it. 2. *Cor.* 12. 9. and en-

dowing it liberally with hope of the fellowship and partaking of his glorie and kingdome with him. *Luk.* 22. 29. and the Church againe submitting her selfe, and admiring his loue, and treading vnder her feete the moone, *Reu.* 12. 1. *vid.* all sublimarie, earthly and vncertaine things and groning in spirit with sighes which cannot be expressed *Rom.* 8. 26. and crying alwaies with greate feruencie, though secretly in heart, *draw me after thee, comfort me* Cant. 2. 5. *for I am sicke of loue, shew me thy sight let me heare thy voice for thy voice is swéete, and thy sight comely,* Cant. 2. 14.

The third & last degree of friendship, is that which is betwixt men, wherein though there bee many differences; yet the chiefe of all should be that which is twixt man & wife, as beeing ioyned together by the ordinance of God, the one fit for the other

other. *Gen.* 2. 20. *a meete helpe* & they dwel together, and company together, and partake each of others fortunes together, & finally are bound either to other, to liue and die together, all which must needs be means of loue, and of augmentation and encrease of it, and it is commended to be verie greate, the loue and friendship which is twixt man and wife, in that it is said, *a man leaues father and mother, and cleaueth to his wife.* 1. Esd. 4. 20 *his owne father that nourished him, & his owne country*: & indeede, if it were as at the first when GOD created them, there were no comparison twixt it and any other, for the God made them meete either for other. *Gen.* 2. 18. And there was no cause of discord betweene them, or breach of loue at all, but since the enuious man sowed eares. *Math.* 13. 25 *vid.* dissention in the world, this knot of loue and amity twixt man & wife,

hath beene euer in danger & is soone broken, and hardly kept that a man had neede keepe the dores of his lips *vid.* take heede from her, that lieth in his bosome. *Nah.* 7. 5. euen from his owne wife: for not onely his breath is strange to her. *Iob.* 19. 17. *vid.* she hates him, but she is ostimes euen his greatest enemie as *Iob* was vnto him. *Iob.* 2. 9. when one is faithfull, an other is vnfaithfull. 1. *Cor.* 7. 12. One a Papist, another a Protestant, one quiet, another contentious full of wordes and giuen to brawling. *Prou.* 21. 19. one vertuous, another vicious. *Eccle.* 26. 7. finally one loning another hatefull. 1. *Malach.* 2. 16. what agreement can there be betwixt these, what cōcord, what loue, what vnity? for though they be ioyned in bodies, yet are they separated in minds, wherein chiefly friendship and amity doth consist, wee say then that the friendship of man and wife

should

should be most great, as those that are ioyned both in bodie and minde in one, and bound to liue and die together, but because many times there are diuisions & strifes euer amongst them, that their harts are alienated either from other, & so tourned that they hate one another, euen as *Absolon* hated *Thamar* whom he loued, 2. *Sam.* 13. 15.

In this respect I say that the friendship is much better, & farre greater which is twixt man and man or any twaine whatsoeuer, who doe with iudgment and choise truly and constantly affect the other, as *Dauid* did *Absolon*, and *Absolon* against *Dauid*, of whome it is said that the heart of the one was knit vnto the other, and this euen *Dauid* doth seem to acknoledge who had experience of the loue of women in marriage, that the loue of *Ionathan* did not exceede thy loue faith he to me was wonderfull,

passing the loue of women, and no maruell, for in the one there is affection to loue, in the other iudgment to like, in the one rashnes to wedde, euen those whose manners oft times we know not their natures, in the other a sufficient triall and appearence of both. Finally in the one there are indirect respects, and sinister causes which moue vs, in the other, nothing but that is honest and right, and if you aske me what friendship this is, I answere it is the friendship which one Christian man for Christs sake doth beare vnto another, for the same spirit that was in Christ is in thē that be his. *Rom.* 8. 9. & as Christ loued them, so doe they loue one another, *Iohn.* 4. 11. *vid. brotherly. Rom.* 12. 10. without faigning, and *with a pure hart fervently*, 2. *Pet.* 1. 22. to the losse of goodes, yea of life, if neede require. 1. *Iohn.* 3. *ver.* 16. and as our Sauiour Christ saith, *Iohn.* 15. 13. *grea-*

ter loue then this hath no man, vid. there is no greater friendship then this, none better, ne can be, this generally is the friendship, which is & should be twixt christian men, for Christs sake, who loued them, but now because there are many false brethren, many that seeme to be disciples and are not, *Reuel.* 2.9. and they that are, are not all alike, for there are diuersities of gifts as S^t. *Paule* teacheth. 1. *Cor.* 12.4. some excell in wisedome, some in knowledge, some in faith, some in tongues, some one way, some another, hence it commeth that of all some one oft times doth like some best, doth best please, doth most affect him of all floures one lillie, 2. *Es* 6.24. *of all trees one vine, of all foules one doue, and of all men one woman in the world, one meete to be a friend.* 1. Mach. 10.19. as one peece of wood may be meete for another, & be ioyned together in one, *Ezech.* 37.16.17

you see of all men in the world, *Dauid* loued *Ionathan*, and *Ionathan Dauid*, and none so well. Prou. 31. v. 29. *many daughters haue done vertuously, but thou surmountest them all*, so many may be beloued, but some one is chiefe, and loued aboue all, and this is it which wee call true friendship, which is so much better and more perfect, as it is more and lesse grounded vpon the best causes, and hath the best properties more or lesse of that friendship which wee call the best, & most true of all other amongst men.

Now what these causes & parts of the best, and most true friendship are, it shall somewhat appeare that wee may the better know both how to begin friendship, if wee seeke and desire it, and if wee haue begunne & entred into it, to iudge of it.

The causes of friendship are these first a loue of vertue in our selues, and

and an opinion of it in others.

Secondly an apt disposition and likenes in either to affect & loue one another: And lastly a desire of frendship, and a testifying of it by words and signes, as occasion shall serue, & our loue moue or allure vs.

For the first there must be a loue of vertue in vs, and an opinion of it in others: a loue of vertue, for vertue onely is the beginning of true friendship, as hath beene shewed, both because it continueth with them that harbour it, & the loue of it decayeth not but encreaseth, and is more and more feruēt, euen vnto the end, Pro. 4.16. *amicitia*, therfore saith one, *non nisi inter bonos oritur*, there can bee no true and perfect friendship, but amongst such as be vertuous & good persons, who as it is *Eccles.* 18.27. loue wisdome & knowledge themselues, and praise them that finde it, *vid.* affect and loue them likewise, &

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as all vertue is praise worthy, and to be beloued of them who know it, so especially some aboue other, *cum omnis virtus nos ad se allicit* saith the heathen man, *facitq; vt eos diligamus in quibus eam inesse videmus tamen iustitia & liberalitas id maxime efficit*, euery vertue doth moue the vertuous to affect it, to loue it, to hold friendship with it, but especially these, iustice, and liberalitie aboue the rest, not so much for that these bring profit and vse more then others, but because in the societie and daily & ordinary commerce and affaires of mē these shine continually, as pearles in their cies, and doe commend our speech and companie, and doings, & intice and draw a liking oft and alwaies vnto them: true it is, nothing is more admirable amongst men, then great knowledge and learning, and wisedome & eloquence is, then grauity and contempt of vanitie and pleasure

pleasure, which most men are enamored of, but because these are oft times ioyned with much ostentation and pride, and subtilrie and contempt of others, who seeme vile and little worth in respect. *Wisd.* 3. 16. they loose their grace, and haue not that acceptation with vs, for the time we stand astonied at it, as the people were at the wisedome of Christ. *Mat.* 22. 33. and wee are affected vnto it, and desire the like: but we make vse onely of the same, of the gift, and regarde not the persons, wee seeke no friendship with them, like him that saide, *proditionem amo proditorem non amo*, he loued the treason but not the traytor, *vid.* for necessitie sake, but not for friendship, or like the scribes rather who were to be heard & their gifts and doctrine to be praised, but their persons and doings not to be allowed or liked.

This I speak for great gifts in me

which

which make them excellent and famous, or honourable and great, any way like Ruben cheise in strength and dignitie, *Gen.* 49.3, which yet are accompanied with some vice or wickednes; or at the least with pride which are like dead flies, that putrifie sweete oyntment, *Eccle.* 10.1. for as one saith, *vnum malum multa bona perdit*, some one great fault and folly doth ouerthrow the amiablenesse of many things, otherwise good & excellent and praise worthy; but now when the brightnes of so laudable & excellent vertues, haue no such iust reproofe or ecclipse, but are ioyned with humilitie & meeknes, and submission of it selfe, and all vertues else which wee shall hereafter shew to be necessarie in friendship, which is not vulgar but verie rare, they are then so much to be loued, as that we should thinke nothing more profitable, more sweete, then to ioyne friendship with

such

such, besides whose loue there is & may be such admirable vse of their giftes.

But the chiefe vertues which wee seeke and commend (who are not as Pagans that knew not Christ but as such as beleeue in him, and haue no other hope or riches, or cause of reioycing but in him) they are not morall vertues which commend vs in the eies and eares of men, be they neuer so famous or renowned, but Christian and diuine, which do shew that wee are vndoubtedly of his side, that wee haue part and fellowship with him, and these are 1. zeale and greate desire of knowledge, 2. humilitie, 3. faith, 4. charity, 5. truth, 6 integrity, 7. liberalitie, zeale and desire of knowledge: for without knowledge wee are in darkenesse & know not whether wee goe. *Iohn.* 12. 35. whether on the right hand or on the left, whether wee doe well or euill, therefore

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the Apostle saith *Ephes.* 5. 17. be no vnwise, but vnderstand what the will of the Lord is, this requireth a diligence and continuall enquirie after this how to be saued: yea an humble seeking of it from them who may instruct vs in it. *Matth.* 19. 16. *Good master what shall I doe to be saued:* meditation and studie in the scriptures, day and night. *Psalme.* 1. 2. And this frequent exercise and seeking after knowledge, and embracing & vsing the meanes whereby to come vnto it, is a token of true repentance and tourning to God, as ye may see in the new conuerts, vnto the gospell. *Luke* 3. 12. *Acts.* 2. 37. *Acts.* 16. 30.

The 2 vertue which doth shew that wee are Christs, & haue part in him, it is humility, which is a submission in hart vnto God and man. vnto God. 1. *Pet.* 5. 6. *submit your selues vnder the mighty hand of God;* and vnto all maner of ordinance for the Lords sake,

sake. 1. Pet. 2. 13. againe submit your selues vnto man the yonger to the elder & euery man one to another 1. Peter. Chap. 5. 5. this submission requires a quiet & peaceable spirit, 1. Pet. 3. 4. farre from contention, yea though it suffer wrong, 1. Cor. 6. 8. farre from pride or preferring of it selfe. Ephes. 5. 21. before them that be better, but rather meeking it selfe vnto them that be worse, Rom. 12. 16. & this humilitie it is from aboue, Iames. 3. 17. taught by Christ, Matt. 11. 29. & commended by his example, Iohn. 13. 15. and the scripture saith it obtaineth grace from God 1. Pet. 5. 5. & preferment euen to glorie in the end. Luke 14. 11.

The 3. vertue which doth shew that wee are Christes, it is faith, that is to beleeue aright concerning Christ and the way whereby to be made partaker of him: for there is but one faith. Ephesians. 4. 5. vid.

one

are true religion among so many false in the world, *vid.* to beleeue in the Lord Iesus onely and in his merits to hope to be saued, and in no other thing who is the end of the law vnto righteousnesse *Rom.* 10.4. and to approue our selues vnto him as his disciples indeede. *Iohn* 15.10. before whose iudgment seate wee shall stand to be either receiued or refused of him, 2. *Cor.* 5.10. they therefore who embrace the true religion, and way to heauen, and follow it as they should *vid.* they who haue the right faith indeede, these are the sonnes of God, *Rom.* 8.16. & are saued by hope *vid.* they haue an assured hope that they shall be saued, though yet they are not *Rom.* 8.25. and they know & are perswaded they are accepted of Christ, & shall at his appearing haue euerlasting life amongst the number of his elect. *S. Matt.* 25. *vlt.*

The 4. vertue which doth shew

that

that wee are Christes, it is Charitie: that is, an vnfaigned loue vnto all mē but especially vnto our brethren, in the faith who believe as wee doe, and professe the same religion wee doe, which charity springeth frō the loue of God towards vs, shed in our harts by the holy Ghost, *Romans* 5. 5. and maketh vs to loue God againe, and our brethrē also, 1. *Iohn*, 4. 21. it must needes therefore be ardent, that issueth from such a fountaine, and cause so greate, so mightie, so admirable, so abundant in vs. So one describes it saying, *ardens, quiq; prodiga charitas*, it is ardent and spares no cost, prodigall of it selfe, and full and plentifull according to the power giuen in the fruits of bountie and liberallitie, and mercie, and forbearing euill persons and neglecting euen life if neede require 1. *Iohn*, 3. 16. for the tender preseruation & safe keeping of this vertue and affection in vs, euen in the

consci-

conuicience purely, which is more
ſweete then life: for this is a certaine
teſtimonie and token infallible in-
deede, that wee belong to Chriſt,
for ſo himſelfe ſaith. Iohn. 13. 35.
who will not denie himſelfe, 2. Tim. 2.
13. *vid.* hee will acknowledge what
he hath ſaid, & it ſhall be found true
when he commeth to iudgment.

The fifth vertue which doth ſhew
that wee are Chriſts, it is truth, that is
that we vſe no deceipt in our tongs,
Rom. 3. 13. no guile in our ſpirits, *Pſa.*
32. 2. in our mouthes, but that we
ſpeake plainly & hy no diſſembling
in our hartes, and ſpeaking that wee
meane not euen to deceiue them that
truſt vs, them that beleeue vs, a dou-
ble hart & flattering lips, *Pſal.* 12. 2.
this S. *Paule* ſaith is a worke of the
fleſh of the old man, *Ephe.* 4. 25. which
muſt not be in the new, *Eccleſ.* ſaith it
is a wicked ſhame, 20. 26. and Chriſt
ſaith it commeth of the Diuel, he is the
fa-

father of it, *Iohn*, 8, 44. this therfor we should abhor, we shold cast of, & we should speake truly, Ephe. 4, 25. he is a perfect man indeed that neuer told ly: for in many things we sin all, and in this all, *Iames*, 3, 2. no man so pure that can excuse himselfe, but at one time or other his tongue hath swarued, Eccle. 19, 16. *a man falleth with his tongue, but not with his will, & who is he that hath not offended in his tongue?* yea who is he that can say in his hart he hath neuer ment to dissẽble but at one time or other hee hath spoken vntrue in some case? & for some speciall and great cause or other? as the Saints haue done, yea euen *Abraham* the father of the faithfull, *Gen.* 20, 9, but it is an vnhonest condition to lie, Ecclesiasticus, 20, 25, and the custome not good, and therefore we should not vse it. Eccles. 7, 13. nor abide the sight or cõpanie, or at least the cohabitation

and

such familiarity or friendship of such as doe vse it. *Psalme.* 101.7. but wee should speake the truth plainly. *Ephe.* 4.25. that as Christ was true, and no manner of lie found in him in all his life. 1. *Pet.* 2.22. So should wee after his example loue truth, and hate lying and all dissembling, that as neere as may be, wee may be like him who is the truth it selfe. *Iohn.* 14.6. & like the disciples of him. *Psalme.* 5.6. *thou shalt destroy them that speake leasing*, & Psal. 15.2. *he that speaks the truth from his heart, he shall be a friend into the holy hill*, and the wise man saith, that such, God doth delight in. Prou. 12.22. *the lying lips are abomination to the Lord, but they that deale truly are his delight*, & Prou. 22.11. *He saith her that loueth pureness of heart, for the grace of his lips, the King shall be his friend*; signifying that such a one euen God loueth and man also, yea he is fit and meete and worthy to bee accepted, and haue

friendship with the best, yea with the king himselfe.

The 5 vertue that doth shew that wee are Christs, it is Integritie, *vid.* a life vnblameable and free from any great sinne, either in one kinde or other, for if a man abstaine from all sinnes but one, yet if hee continue in that one vnrepentant, this doth shew that he is not truly deuout vnto God but faignedly, and doth not hate sin indeede as he should, so S. *Iames* saith 2.11. that though a man doe not kill, yet if hee commit adulterie, hee is a transgressour. *Ezech.* 18.10, if a man doe abstaine from many things that are vnlawfull, yet if hee doe one and amend not, this makes him culpable before God, and he cannot be accepted iust before GOD: this must bee therfore a care not to keepe the lesser things, and breake the greater. *Matt.* 23.23. but to keepe all and breake none, no not the least willingly, for if

wee

we doe so, wee shall bee called the least in the kingdome of heauen, *2nd.* none at all. *Matt. 5. 19.* otherwise if it be vnwillingly and through frailty or infirmitie, as S. *Paule* saith. *Ro. 7. 20. It is not I that doe it, but sinne that dwelleth in me*, and as S. *Iohn* saith, wee may haue boldnesse with God. 1. *Iohn. 3. 21. vid.* wee may assure our selues that wee belong to Christ, that wee haue fellowship and part with him.

The 6 and last vertue, it is Liberalitie, *2nd.* when cause doth require, when occasion is offered to shew either our zeale vnto God, or charitie and friendship vnto men, to do it not sparingly, but liberally: for this is it which in our deuotions & offerings vnto God pleaseth him, the Apostle saith he loueth it. 2. *Cor. 9. 7.* and in our societie with men it pleaseth thē, yea all men, *Eccle. 7. 33.* and is an occasion of friendship, of inward and

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great loue: for euery man loueth him that can giue giftes. *Prou.* 19.6. & this doth shew that wee haue parte in Christ, for whose sake, wee care not to giue that wee haue, that wee can spare: for he hath promised vs an infinite encrease, yea a hundred fold recompence. *Matth.* 19.29. these are then the vertues which do shew that we are in Christ, that wee belong vnto him, which we must seeke & embrace our selues, and affect, and loue them in others, when wee see them: and not one of these onely, but all in true desire and indeuour at least, for otherwise, if we neglect any one, our workes will not be found perfite before God. *Reuel.* 3.2. our hart is not right, as Saint *Peter* spake to *Simon Magus.* *Acts.* 8. 21. our wil is not true indeed to serue God as it should be. *Rom.* 7. *vlt.* neither doe wee require a perfection of these vertues; for we are not perfect, nor any one in

this world, therfore one saith, *neminẽ negligẽdũ esse in quo aliqua significatio virtutis appareat*, there bee but a true loue of the same and a wil to proceed in them, according to the grace and power giuen, though in weakneſſe we are not to neglect, but to receiue ſuch to accompt of them, as diſciples and followers of Chriſt Ieſus, though a farre of, as *Peter* did, *Matth.* 26. 58 but the more and further any doe grow in grace, & in the encreaſe and fulneſſe of theſe vertues, the more admiration and loue may we giue vnto them, and this is that which is the beginning and cauſe of a moſt eſpecial friendſhip and amitie with ſome one or moe, whome we iudge moſt properly & truly to deſerue & be worthy of our loue in the higheſt degree in earth, alwaies this prouided, that we loue *amicum in Deo*, our friend in god as he is partaker of the like grace and fellowſhip with vs, 1. *Ioh.* 1. 7. &

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is more neere vnto God, and hath receiued a like gift. *Acts.* 11.17. the holy ghost with the graces and vertues of it, aswell as wee. Acts. 10.47. for this, as one saith well, *vera amicitia*, true friendship indeede, *quam non vtilitas rei familiaris, non presentia corporum tantum, non subdola et palpans adulatio, sed Dei timor, et diuinarum scripturarum conciliant studia*, this is the true friendship, which neither profit, nor pleasure, nor flatterie, doth cause but the feare of God, and the study of the scriptures of God, ioyned with the zeale of the practise of the vertues aforenamed, & other like which commend vs to God and one to another, and this is the first cause and beginning of friendship, which wee call the loue of vertue in our selues, & an opinion of it in others.

A second is this, an apt disposition and likenesse in either, to affect and loue one another, for there must be a

reciprocall or mutuall loue between them, as twixt *Dauid* and *Ionathan*, *Ionathan* loued *Dauid*. 1. *Sam*. 18. 1. & *Dauid*, *Ionathan*, as appeares by this lamentation he makes for him, woe is me for thee my brother *Ionathan*, & otherwise if a man loue ardently and be not beloued, againe, yea the more he loues, the lesse he is beloued, as S. *Paule* complaineth 2. *Cor*. 12. 15, this is not friendship: for friendship, is as the Philosopher saith *mutuus amor*, a mutuall loue, when either doth reioyce in the loue of other, doth delight to loue and to be loued againe, according to that *Cant*. 2. 16. *my welbeloued is mine, and I am his, vid.* I delight to loue him, and he delights to loue me, and his loue is my delight, as mine is his; and that this may be, I say there must be a paritie or likenes in either to other, that either may affect and loue one an other: for as it is *Eccles*. 13. 6. *euery man loues his like, &*

keepes

keepes companie with ſuch as he is, we ſee there is a companionſhip with the voluptuous. *Wiſ.* 2.6 with the theeues *Prou.* 1.11. with the worldlings. *Iohn* 15.19. for euery one will loue that in another which he liketh, which hee delighteth in himſelfe.

So it is ſaid of *Simon* the Athenian that albeit he hated all other, yet hee loued one becauſe hee thought hee would be as hatefull as himſelfe, ſo I ſay paritie or likenes, it doth ingender and cauſe friendſhip in all ſortes and kindes of men, but no friendſhip is dureable, but that which doth proceede from like vertues and minds, as hath bene ſhewed: for if it proceed from profit, when he hath ſuckt thee he will leaue thee. *Eccle.* 17.4. if from pleaſure, when hee is filled with thy company, he will wax weary of thee and abhorre thee. *Prou.* 25.17. but if it proceede from vertue, the loue of it encreaſeth more and more, euen

as the lustrue of vertue it selfe, which the wise man saith, shineth more and more euen vnto the perfect day, *Pro.* 4.25, this parity and likenesse which causeth this most true and constant friendship, it must be in these diuerse kindes, first in nature, secondly in minde, thirdly in manners, and lastly in fortunes. In nature, for there is great differences of natures euen in the best, & where the natures are diuerse, there is hardly any great frēdship that can long continue: for as one saith, *oderunt hilarē tristes tristēq́, incūdi*, if the one loue mirth, the other melancholy; the one be gentle, the other sharpe; the one quicke, the other slowe, these cannot like, cannot agre, cannot loue one another, for the one will enuie the other, and the one despise the other, how should the crabfish haue fellowship with the haire, the Lyon with the lambe, or the Eagle with the snaile, naturally and ordinarily

dinarily I say this cannot be, albeit I deny not such grace and extraordinarie giftes may bee both in the one and in the other, the strong to beare with the weake, and the one with the infirmities of the other. *Rom.* 15.1. & the weake to admire the strong without any manner of enuy or discontēt against nature, why hast thou made me thus? *Rom.* 9.20. such loue I say, may be such Christian loue, which ouercōmeth all things (for as it is. *Can.* 8.7. much water cannot quench loue neither can the flouds drowne it) that the imperfections of nature are no let vnto friendship, but as it is, *Isa.* 11.6. the wolfe shall dwell and agree, & be a friend vnto the lambe, the leopard with the kid, the kow and the beare, the Lyon & the bullock, & the child and the aspe, this I say, extraordinarie grace may worke, but this is not vsuall, for vsually wee affect such as are in disposition and nature like vs,

and loue that wee loue, for so the prouerbe is, like will to like. *paret cũ paribus*, and birds of a feather will together, *Eccle.* 27. 6. for so we see euery thing doth sorte it selfe with those that are of it owne kinde, that are like it euen in nature.

The second parttie it is in minde, *vid.* in iudgement and opinion: for they that bee friends to continue, do hold euer without faile, it is meete they bee knit together in one minde, and in one iudgment, as the Apostle speaketh 1. *Cor.* 1. 10. *I beseech you brethren by the name of our Lord & c. that ye all speake one thing, and that there be no dissentions among you, but bee ye knit together in one minde & in one iudgmẽt*, true it is, the varietie of mens wits are such, that it is hard to finde three oftimes agree in one, *tres mihi* saith one *comitus prope dissentire videntur*, if there bee but three that meete by chance for a dinner while, they can scarce agree,

gree but in one thing or other they differ, much lesse can any two agree alwaies in all, but indeede smaller differences, especially in ordinary matters may bee borne withall but in religion and manners, *hominum dissentientes opiniones* as one saith, *capitales sunt*, disagreeing opinions & iudgments and sayings, they are capitall and deadly, if the one be prophane, the other holy, the one an infidel, the other a beleeuer, the one a papist, the other a protestant, the one a Iewe, the other a christiã, this is as the Apostle saith. 2. *Cor.* 6, 14. to be vnequaly yoked, and euen in mariage, it is tedious like two Oxen that draw two diuers waies *Eccles.* 26. 7. and in friendship which is of choise, to loue one another or forsake one another whẽ they wil, it will not hold, at one time or other such friends will flye away, the one from the other, as birds sore hurt, or Roes escaped. *Eccl.* 27, 20, & asha-

med of the friendship either of other

The third paritie, it is in manners: for as one saith *morum similitudo contrahit amicitiam* likenesse of manners doth cause friendship, whether it be in chearefulnes of face or cõtenãce, in good words, or in ciuill courtesie and behauiour, or finally in any outward or laudable actions whatsoeuer. Cherefulnes of face or countenance, for this it is a token of a good hart, as *Eccles.* speaketh. 13.26. when one doth looke chearfully vppon an other, and seeme to ioy in the sight of of another. *Iudges.* 19.3. *in vultu* saith one, *pignora mẽtis habet*, a good countenance doth shew a good heart, and as in water, face answereth to face, so doth the hart of man to man. *Prou.* 27.19. *vid.* this cherefulnes of face or cõtenance, it maketh euen harts wel affected each to other: on the contrarie, a sowre countenance is vnpleasing, as ye may see. Gen. 31.5. where

Iacob

Iacob complaineth of *Labans* countenance, and he tooke it to bee a token of no frendſhip or good meaning towards him; ſo likewiſe for faire words, I meane not flattering or vntrue (farre be it from that) but gentle and good as cauſe ſhall be, and truth may beare and permit this, it is called, the ſweetnes of the lips. *Pron.* 16. 21. and it is that which pleaſeth al fleſh. *Pron.* 16. 24. *as an hony combe, ſweetnes to the ſoule and health to the bones*, and the ſcripture ſaith, that wiſe men will vſe it, *Pron.* 12. 17. and they that doe not but reproach, and ſpeake diſcomfortably and churliſhly, and careleſly, how they offend, or where they offend, and gall and prick, theſe the ſcripture likneth to thornes, *Pro.* 12. 18. *Eccleſi.* ſaith they are fooles. 18 17. therfore one ſaith *Iſta procul lites et amare prælia linguæ, dulcibus eſt verbis mollis alendus amor*. let ſtrife and bitternes of ſpeech be farre away; frend-

ſhip,

ſhip and loue commeth of ſweet and good wordes not of bad, agreeable to that. Eccl. 6. 5. *a ſweete talke multiplieth friends*, againe ciuility in behauiour, is another thing which ingendreth friendſhip, when one is courteous to another, and tender harted as S. *Paule* ſpeaketh in all ſignes of regard, either to other. *Epheſ.* 4. 32. ſubmitting one to another. 1. *Pet.* 5. 5. more ready to giue, thē to aske honour, where there is an eccho of all ſemblances of loue and friendſhip betweene them agreable to that, *ſic ille manus, ſic oculos, ſic ora ferebat*, the ſame countenance, the ſame words, the ſame actions & courteſies in euery kinde, this I ſay it is a token of loue and friendſhip, and ſo conſequently a meanes to beget and increaſe it: whereas contrarily rude behauiour, is a ſigne either of ill education & want of good maners, or at leaſt of good meaning of frendſhip. Mach 14, 30. finally not onely good

counte-

countenance and words and behauiour, but especially and chiefly any outward or laudable action, which may be a token vnto vs of any diuine or morrall vertue, whether it be diligence in Gods seruice, in resorting to the Church to heare the word of God, to pray, to giue thankes, Eccles. 17,25, or assiduity in reading the scriptures, and meditating and studying and conferring of them, Psalme, 1 2. frequent prayer, Matth, 26,41, humility and meekenesse of manners, Eccle, 3,18. patience, Eccle, 2,2, loue of wisedome and goodnes, Prou, 19, 8, mercy, Luke, 6,36, liberalitie, Eccl. 7,33: almes, Eccle. 29,11, finally cõstancie & faithfulnes in good things: for as one saith *amicitia est stabilis*, true friendship can not be but of thẽ that be stable, that stand fast in their sure vnderstanding, *Eccle. 5.10*, that be of a faithfull heart in euery good worke *Eccle.* 32, 23, all these good vertues

and

and workes, which I doe but name, least else this treatise should bee too large, all these I say, and such like, when there is a parity in them, *vid.* one doth resemble & is like another, in the loue and practise of the same, it doth cause friendship, and so much more, as it is more full, as the parity & resemblance is more expressed, more absolute; contrary when this is not: but there is a dissimilitude, the one chearefull, the other sower & strange, the one gentle, the other churlish, the one courteous, the other inhumane, the one plaine, the other curious, the one liberall, the other nigardly, the one giuen to vertue & all pietie, the other dissolute. This kinde of friendship is, as the clyming vp of a sandy way vnto the feete of the aged. *Eccle.* 26, 22. *vid.* very painful, very vncomly, very euill, and vnlike the true and constant friendship: but you will say all these may deceiue the countenance,

nance, the wordes, the behauiour, the works, there is none of theſe but may be faigned?

I anſwere, it is true, but we can go no further but to appearances, for as the learned ſay, *amicitia verſatur circa ipſum amabile, amabile autem eſt non abſolute, ſed quod tale alicui apparet cui amabile eſt*, that which is amiable and louely to the nature and mind of ma, in regard of the right reaſon that is in him enlightned, either by nature or grace, this is it, which doth cauſe friendſhip, but we cannot certainly know whether it be true and vnfaigned or not, but as it doth appeare vnto vs, and we iudge of it, ſo are we affected towards it, ſo are we moued & allured in minde to the loue & frendſhip of it.

The 4 or laſt kinde of parity or likeneſſe, it is in fortunes, *vid.* in the ſtate and eſtimation & accompt they haue in the world, as either in regard

of

of their birth, of their riches, of their preferment, or finally of their credyt and renowne in it, in regard of their birth, for *pauperum sanguis parentum*, to be borne of poore parents, this it is vile and contemptible with them who are high borne, honourably descended, you shall see that euen Christ who had al in him, that might gaine admiration & loue of all men, yet euen this, that hee was the Carpenters sonne. *Matt.* 13. 55. It made him little esteemed, especially of thē that were great in the world, who despised him, & that he said vnto them. Luke. 16. 14 this is that *Saule* obiects against the sonne of *Ishai*, and vpbraids *Ionathan* with it. 1 *Sam.* 20. 31 Thou hast (saith he) chosen the sonne of *Ishai*, as who should say hee were no meete mate for him, one so base, so poore borne, and it is that which *Bichri* and his company obiect whē they forsooke Dauid. 2. *Sam.* chap.

20.

20. 1. wee haue no inheritance in the ſonne of *Iſhai*, as who ſay hee was not good ennough to bee their King, ſo borne, ſo deſcended. I will not now diſcuſſe the vanitie of this pride, but only note, that this is matter enough vnto fleſh and bloud, of diſlike, oft times of contempt, and of forſaking old friends, and making frendſhip with new, who are as they thinke better, and more honourable then they.

So ſay wee for riches, if the one be rich, the other poore; or the one more rich then the other, theſe agree not together. *Eccle.* 13.2. *Keepe not company with one that is richer then thy ſelf, how agree the kettle and the pot together, if the one be ſmitten againſt the other, it ſhall be broken.* vid. the one muſt either forbeare & not lift himſelfe vp (as hee may for a time, but hardly alwaies) and the other muſt beare things indigne and heauy, to heare which

ought not to bein friendſhip, the like is to bee ſaid in regard of great preferment: for as *Eccle.* ſaith 13.2. hee that accompanieth a more honourable man then himſelfe, hee taketh a burthen vppon him, ſo it is like the friendſhip of the lyon and the mouſe, which might pleaſe and laſt a while: but as ſoone as the lyon is angry, he forthwith teares the mouſe. therefore ſaith one, *Dulcis inexpertis cultura potē tis amici, Expertus metuet.* the friendſhip of mightie perſons is ſweete, is much deſired of ſuch as haue no experience, as know it not. but ſuch as know it, will feare it, finally in regard of fame or renowne, when one is famous and the other obſcure, eſpecially then he is puffed vp in pride and vppon the leaſt occaſion he ſcorneth. *Eccle.* 33.6. Thus then wee ſee, that a paritie or likeneſſe is requiſite in all theſe kindes, in nature, in minde, in manners, & laſtly in fortunes which

we

we ſpeake not as though there ſhold be no manner of difference, a iuſt equality or parity betweene them (for that is impoſſible) but that we ſhould know that in friendſhip, parity is not to be neglected, but the more exact it is, the more ſafe the more perfect it is: for as one ſaith, *inter amicos impares querelæ et criminationes ſunt, in iis enim et ſuperior, et inferior ſibi plus tribuit.* where there is a great oddes or imparity in frendſhip, there is danger of complaints and ſuſpitions, which are enemies vnto friendſhip, for either the ſuperiour lookes for too much, or the inferiour giues to little: to conclude this point, there are thre things we would conſider, firſt that al imparity is not alike: for there is ſom imparity which doth deſtroy friendſhip, and ſome that may bee borne with. Secondly ſuch may be the qualitie of the perſons, that much imparitie, I meane in that kinde which is tol-

tollerable and to be ſuffered, may not hinder friendſhip, but rather helpe it; and thirdly in what ſtate or kinde of perſons, friendſhip is moſt ſweete, moſt ſure, moſt perfit.

For the firſt, all imparitie is not alike: for there is ſome that doth deſtroy friendſhip as imparitie and diſſimilitude of minds, in iudgment cõcerning Religion or manners, or in life or conuerſation, when it is impious and incorrigible, for it is a moſt true ſaying, *quorum non eſt eadem fides, eorum non eſt fidelis animus*, there can be no true frendſhip twixt thẽ, who are in religion and pietie, diuerſe for this difference and ods, as it makes a diuiſion of the very harts of men, ſo is it altogether vnlawfull and forbidden in ſcripture alſo ſo we reade *Exod. Chap.* 23. *verſe.* 32, that it was forbiden the Iewes to haue any fellowſhip or friendſhip with the Gentiles, who did worſhip falſe Gods,

and

and so S. Paule teacheth them that be Christians, not to haue fellowship with infidels, or with vnrighteous persons, and indeede hee saith, there can be no concord, no fellowship, no agreemēt betwixt them. 2. *Cor.* 6. 15. this imparitie therefore can not stād with true friendship beeing so contrary vnto it: for the deareſt friend that seekes to draw vs from God, or tourne vs from his true religion and seruice, is to be neglected and forsaken as may appeare. *Deut.* 13. 8, and therefore wee should bee farre from ioyning with them in fellowship & friendship, vnlesse it were to winne them to GOD, as Christ did publicans and sinners. *Matthew.* 9. 11. by keeping company with them, otherwise to take pleasure in their society, and to be in amitie with them, this it were to loue them that hate the Lord, as it is. 2. *Chron. Chap.* 19. 2. besides, as it is vngodly, so is it euill,

euill and hurtfull vnto vs: for wee may be sure that such persons as agree not with vs, either in religion or good manners, such, howsoeuer they may seeme for a time to loue vs, in truth they hate vs, for they say. *Wisd.* 2.14. It grieueth vs to looke vpon him, he is contrary vnto vs, & so the wise man telleth vs, & we may giue credence vnto him, and not trust faire shewes. *Prou.* 29.27. *the vngodly hate the righteous, & the righteous the vngodly*, They that do otherwise, that is (notwithstanding this imparitie in religion and maners,) trust thē that speake them faire, and say they loue them whosoeuer doth perswade them to the contrary; these are like Gedaliah mentioned *Ier.* 40.15. who albeit he were warned very earnestly, he would not beleeue any euill of *Ishmael*, till hee was spoyled, till hee was slaine by him, when this imparitie therefore is, we must shun friend-

ship

ship with such, when this is not, any other dissimilitude or difference may be borne with, may be healed: for as the Apostle saith, there must be sects and diuisions, 1. *Cor.* 11. 19. so say I, there must be differences in natures, in mindes, in maners, in fortunes: for a iust equality cannot be, no not betwixt any two, there must be therefore a forbearing one of another, *Ephes.* 4. *vlt. vid* each must support one anothers weaknesse. *Rom.* 15. 1. and each submit one to another in the feare of God. *Ephes.* 5. 21 *vid. non offensa pietate*, so farre as we may, keeping faith & a good cõscience. 1. *Tim.* 1. 19. *vid.* indeed so farre forth as we suffer not, or consent vnto, or in our friendship seeme to approue or like of, or willingly to beare any thing contrary to faith, or that is impious in maners, but you will say vnto mee, how may this be? for all imparity is vnpleasing is offensiue? I answere, be it so,

yet

yee such may be the qualitie of the persons, that it may not hinder at all, but rather helpe amitie: for such is the force of true and Christian charitie, especially where it doth loue and affect any for Christs sake, nothing can be (excepting that before excepted) but it couereth. 1. *Pet.* 4. 8. but it suffereth 1. *Cor.* 13. 7. yea nothing can quench or ouercom it. *Cant.* 8. 7. for where there is a mutuall affection for Christs sake, tender and singular each to other, then what imparitie soeuer in lesser matters, shall be either in imperfection of nature, of education and manners, of iudgment or fortune, the superiour thinketh the sufferance of all little, in respect of the loue he beares him, yea he reioyceth herein, so much more as he suffereth more, and endureth more in him, and the inferiour answereth with all submission & duety, and admiration againe, which doth farre

exceede

exceede the expectation or desire of the superiour, so farre are they from any maner of quarrell or offence, offering, or taking that they both are ready to take in good part euen the worst, and reioice in it, according to that of the Apostle, now ioy I in my sufferings. *Colos.* 1. v. 24. and whatsoeuer they suffer or doe, it is light, it is not accopeed of, it is as nothing with them. *Cant.* 8. 7. such is the force of true christian loue, seated and setled in the hart towards any one, especially aboue all other, yet not excluded, but extended to all other that it kisseth, as *Constantine* did the scarres and blemishes each of other, *vid.* it doth loue euen the infirmities imperfections, and wants either of other: because by those they shew the proof of their loue and patience either to other, which is so much more glad, as it is more exercised, & knoweth more what it suffereth, and this is after the

example of Christ, whose loue and friendshippe and fellowshippe with vs, we should imitate, who beeing most great, and we most wretched & base, notwithstãding the oddes betweene vs, he receiueth vs, supporting our weakenesse with his strength, and endureth thinges vnsufferable for our sakes, willingly without complaint, which doth shew the vnmeasurableneſſe of his loue much more, & commends it vnto vs that we should doe the like, *vid.* loue as he loued, especially in such a case, such a one, as of all other we choose to be a friend for his sake, as we iudge most worthy to be beloued of vs. Yea but will you say, what if one be thus minded, and the other be not? I answere, such a frendshippe is imperfect: and therefore wee must take good heed aforehãd, what friend we choose, and as one saith, we must be slow in choosing, as *Apelles* was in painting, of whom it is said

quod

quod lentè pingebat, that hee painted slowly, *quod diu durabat*, that which endured long, & as another saith, we must stay *benevolentiæ impetum*, the force of our affection, of our good will, that it bee not too violent, too hasty and so, *amicitia præcurrat indicium tollatq; experiendi potestatem, vid.* we first choose before we iudge, and so haue no time to text: If a man buy but a vessell, he will trie it, and looke diligently into it that it bee sound, that it bee for his vse, much more a friend, who is more pretious then any vessell is, if then this vertue before shewed, be not in a friend, wee must blame our selues who were deceiued in our choise, albeit indeede I graunt in such great penury of good persõs, it is hard to finde the charity of any so feruent as before we said, for there are very great imperfections euen in the best, much more then in the least, we must therefore our selues striue to

ſhew all manner of patience alwaies, and to amend what in vs lyeth, with meekenes (without anger or any aſperitie) the imperfections of others, ſo albeit our friendſhip bee not perfect, becauſe we are vnperfect, more or leſſe, yet in will, wee follow after it, and in ſome degree it ſhall be good and conſtant, yea it ſhall be rare and excellent, it would be enquired after, in what degree of bloud, or ſtate of men, or age & condition of life, this friendſhip may beſt be found.

For the 1, in what degree of bloud, this friendſhip is to be found? I anſwere, there is in propinquitie of bloud, naturally a great force of loue and a neere coniunction and amity, but neither is that of it ſelfe, though neuer ſo ardent or great, the friendſhip we meane, neither is that wee meane vſually to be found in this, for whether it be the loue of parents, or of children, or of brethren, this it is ei-

either altogether, or for the more part naturall, not morall, such as wee affect in the loue of our selues, as being parte of vs, bone of our bone, & flesh of our flesh. 2. *Samu. Chap.* 5. *v.* 1. And as they that loue vs againe dearely and tenderly, and such are to be loued: euen for their loue, as Christ teacheth in the example euen of publicans and sinners. *Matt.* 5. 46. and as a holy Father saith, *non est laudandus qui amat patrem, sed detestandus qui non amat*, he is not to bee praised who loueth his father, or any of his kinne; but to be detested that loueth them not: This I say, it is the loue of our selues and of our owne bloud: which is common vnto vs with all creatures: for so it is. *Eccle.* 13. 15. *Euery beast loueth his like, loueth his owne* It is not the loue of vertue which seeth it selfe in any other (for so one saith, *amicus est tanquam alter idem*) and affecteth another in Christ, as it selfe:

as hauing in him that which is most worthy to be beloued, this it is of a right and mature, and sober iudgmēt: the other is of affection, which many times is changed into hate: for so we reade it was in *Esau* and *Iacob*, *Gen.* 27.41. and our sauiour Christ sheweth it may be, the father against the sonne, and daughter against the mother, and a mans owne, his enemies, *Matt.* 10.35. or if it be not changed, it is extinguished and deade, that many times the father cares not what becomes of his sonne, nor the sonne of the father, as the sonns of *Senacherib*, who slew him. 2. *Kings.* 19.37, or finally it decayeth and is lesse and lesse, euen as a candle that consumes to nought, and burnes till it be cleane out: for so we see, that the ardoure & vehement loue of kinsfolkes, in what degree so euer, after they bee parted farre one from another, as the prodigall sonne was from his father. *Luke.*

15.13.

15.13. and deale in the affaires of the world, and haue liued some long time in the cares of it, & now grow old & nature begins to die in them, their first loue is left, I meane their naturall loue to their kindred, is almost quite and cleane extinguished, but this which we speake, encreaseth euen with life, & in death is most vehement, and therefore one saith, *Is vere et constanter amat qui iudicio amat* he that loues of iudgment, not of affection, he loues truely and vnfaignedly, he loues cōstantly, euen to the end, as it is said of our saiuour Christ that he loued his disciples, whom he had chosen, more then his naturall friends, his mother or his brethren. *Matt.*12.19. yea he loued them vnto the end. *Iohn.*13.1. *in hoc* therfore saith one, *prestat amicitia propinquitati quod ex propinquitate benevolentia tolli potest, ex amicitia non potest*, herein frendship is better then neerenesse of

bloud, for loue may be extinguished in it, and not in this, yea but will you say, what if in bloud, there bee the same vertue and likenesse, and cause of loue and friendship too? I answere, then it is so much more strong, but there is oft a likenesse in face, as *Zebah* and *Zalmanah* was like to *Gedeon Iudg.* 8. 18. but seldome are they like in affections and in manners, *par est* saith one, *primum ipsum esse virum bonum tum alterum similem sui quærere*, In friendship, first there must be one godly and vertuous, & then he must seeke out one that is like himselfe, now, saith one, *sunt firmi et stabiles, et constantes eligendi, cuius generis est magna penuria*, such as are to bee chosen vnto friendship, they must be stable and constant, of which kinde there are great scarcities in the world, *vir bonus et sapiens*, saith one, *qualem vix reperit vnum, millibus e multis hominum consultus Apollo.* A man can scarce

finde one of a thousand *Eccle. 7. 30.* much lesse if there be one of a blood or kindred, shall he finde another, or if he finde one godly or vertuous, yet such a one of the best choise, most worthy to be beloued in Christ: for all vertues which shine amiable in him, such a one I say, is hard to bee found in blood, in kindred, or if it be, it is rare, it is not vsuall, you will say then vnto me, in what state of men may it be found, whether among the rich or among the poore?

I answere, in neither, but twixt both for in riches there is commonly great pride and loue of it selfe, but vertue & godlinesse is despised with the *Iob. 12. 5.* & therefore for the more part, their loue is but for their vse and policie, and pleasure sake only, and such as they can change at an instant, like vnto that. *Eccle. 13. 7.* when hee hath supt thee vp, or hath enough of thee, hee will forsake thee, happily there

may be one of a thousand other but as the true and vehement loue indeed of vertue and goodnes is rare in them according to that of the Poet *rara fumant fælicibus ara*, so is there true frendship, for *non est vera et sincera amicitia nisi quam conciliat virtus*, it is not true friendship indeede, vnlesse vertue be the cause of it, againe in great riches men are not beloued truely, but vnfaignedly; *coluntur* saith one, *simulatione amicitia duntaxat ad tempus*, that is they haue many friends, but such as are but for a seasō for their own occasion, *Eccle.* 6.8. yea saith one, *etiamsi sit qui diuitē sincere diligat, ille tamē non potest quēquā non habere suspectū.* though the rich haue a true friend, yet he cā not but suspect him, because hee hath many false, and *Eccle.* 12.8. saith that a friend in prosperity, can not bee knowne, for there is then no tryall & euery man will say, I am a friend to him that hath no neede of him, there

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is indeede, in riches, great shewe of friendship in courtesie, in good words, in gifts, but if aduersitie come they change sodainly, so *Iob* complained when he had experience of it, *Iob* 6.15. and who so hath dealing in the world, if he knew it not before shall see it, wee say then that in great riches it is hard to finde true friendship, both because they seldome loue vertue, sincerely indeede as they should ne are beloued again for it, or if they be, they know it not, they can not trust to it, so say we likewise for extreame pouertie, that it is hard to find true friendship in it, also for the hart is there oppressed, with care or sorrow, or feare, or on passion, or rather that there is in it selfe no rest, no contentment, and so consequently there can be no place left, for such ardent loue vnto another, as in friendship is required, this is that which our sauiour Christ saith, doth oppresse the

hart

hart *Luke*. 21.34. so as it cannot loue God, nor the kingdome of heauen, as it should, much lesse any other, for the whole strength of the hart is spēt about the things which pertaine to this life, about worldly cares, and worldly sorrowes, wherewith it is swallowed vp. 2. *Cor*. 2.7. for there must be a peace and contentment, & magnanimitie of minde, whence shall issue ioy, the fruite whereof is loue vnto God for his vnspeakable mercie towards it, which eryeth alwaies thankes vnto him. 2. *Cor*. 9.15. and bounteth in loue vnto another beloued of God with the like grace and gifts as it is *Act*. 11.17. this I say should be, and this is hard to be whe the mind is oppressed with extreame pouerty, such patience may be, I deny not, and strength of hart through the grace of God, that in great aduersitie there may be contentment, and tranquillitie of minde, which may remaine.

ioyce

ioyce in all. *Gal.* 6. 14, and abound in loue both vnto God, and man much more; but this is great vertue giuē vnto the Saints, not all, but the most excellent in the world, it is rare, and amongst men for the more part the contrarie is found, hence it commeth that wee see so great prophanesse in the poore people, so little deuotion and feare of God, so much blasphemy and sinne, so little loue & friendship amongst them, and so much reuiling and hating, and curled speaking, and breaking of friendship for euery tryfle or cause, hence it commeth I say, that their mindes are oppressed and broken with much affliction in the world, with great aduersitie, euen as a mightie tree in a vehement winde, is torne in peeces, or as a great ship vpon the sea in a hideous storme: If then neither in riches, nor in pouertie, the best friendship is to bee found, where is it? I answere, betwixt

twixt both in a ſtate conuenient, neither poore nor rich, for here chiefly vertue is, and where vertue is moſt, there friendſhip is beſt, therfore the ſon of *Agur* prayeth a ſtrange prayer in the opinion and practiſe of the world, yet a good, *Prou.* 30.8. *giue me not pouertie nor riches*, and he ſheweth the reaſon of both becauſe there was danger in both of grace, ſure euen to deſtroy action, if then I ſay it be the beſt ſtate, moſt vertuous, queſtionles it is moſt meete & apt for the beſt friendſhip, for in it, is neither much cauſe to diſſemble, much hope of worldly good, and therefore it may the better bee truſted, the leſſe ſuſpected, and there is an abilitie to ſhewe friendſhip ſufficient, though not ſuperfluous: for frendſhip doth not conſiſt in greatneſſe of giftes but cheefly in good will and giftes, that may declare it according to the power, leſſe or more, for as the Apoſtle

ſpeakes.

speakes, 2. *Cor.* 8. 12. So may we say in this case. *If there be a good will it is acceptable, according to that a man hath & not according to that he hath not.* And finally there is in both a care of vertue and loue each to other, so much more as the world which doth corrupt it, is lesse of price and in vse with them, and therefore may the better and more easily be contemned, *Meliores* therfore saith one, *Amicitia sunt inopiæ plerumque quam diuitiæ.* The Friendship of the poore, is better then of the rich, of poore he meaneth not very poore: for as the Apostle saith we are in pouertie but not in extreame, pouertie, 2. *Cor.* 4. 8. This I speake not peremptorily, as if true frienship might not bee in any state, yea God forbid else but by probabilitie only and by cõparison, and further to shew, that the more rare it is in any estate the more admirable it is if it be true and the more

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worthy to be praised of vs, you will aske in what age, or time of life, is friendship best? I answere, then whe we are best able to choose and iudge of it, which is neither in childhood nor in youth: for the loue of children is light and soone changed, or forgotten when they come to age.

Pueri saith one *leui sententia sunt*, Children are soone angry, soone pleasd, *quapropter quia qui eos gubernat animum infirmū gerunt*, the reason is, becausse their minde is weake, their iudgement: therefore they quickly encline either to loue or hate.

Pueri inter se quam pro leuibus rixis iras gerunt, Children if they be neuer so good friends, for the least occasion they fall out, their loue therefore is not to be counted friendship, for it hath no iudgement neither is it constant, so say wee likewise of the loue of yong men, it is ardent, and hotte a while for the mo-

motions of their mindes are so many, and varieties such and so great, and so changeable according to the nature of the sundry obiects which please them lesse or more, and their iudgements so vnstable that there can bee no solidities in their friendship *benevolentiã* therefore saith one, *non adolescentulorum more, ardore quodam amoris, sed stabilitate potius & constantia iudicemus.*

The good will which we speake of, as requisite and necessarie in friendship, it must not be like the loue of yong men, in heate for a time, but it must be stable and constant, agreeable to that of the preacher 11. 12. *Childhoode and youth are but vanitie*, *vid.* there is no iudgment, but affection, no stabilitie, but change in it the best friendship then we say, is in the best yeares, when men are of perfect age, and haue experience in the world, and areable to iudge who is meete

meete for their friendſhip, and well inclined alſo to the loue of vertue, not of vanitie, as alſo free from the honour of pride, and of contention, and vaine glory which doe much abound in childhoode and youth. *Inſtabiles* ſaith one *ſtabilitas amicitiæ confirmari poteſt, cum homines benevolentia coniũcti primum cupiditatibus eis quibus cæteri ſeruiunt, imperabunt deinde æquitate iuſticiaque gaudebunt omnia q, alter pro altero ſuſcipiet, neque quicquam vnquam niſi honeſtũ & rectũ alter ab altero poſtulabit neque ſolum colent ſi inter ſe ac diligenter ſed etiam verebuntur.* In ſuch ſaith one, good will and friendſhip is ſtable as are free from thoſe vaine affections and inordinate luſts which others are ſubiects vnto, and delight in vertue and integritie, and will neither aske nor graunt any thing vnmeet or vnlawful one to another or at any time deny any thing lawfull, which either can doe for o-

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ther, and who do not onely loue but reuerence each other, all which are hard to finde but in such as are of perfect iudgment and age, for otherwise in childhood or youth they are seldome seene, albeit I deny not but children and youth being acquainted long, may much rather and better be meet for frendship, where there is *aqualibus congruentia* an equal congruence and agreement or likenesse of vertue and manners betweene them, as hauing beene long knowne either to other their nature and qualities, but the loue of children or of yong men cõmonly I hold not worthy the name of friendship till they come to sober maturitie and ripenes of iudgement and yeares, and in pure respect of that is most louely, *vid.* vertue make choyce and mutually affect each other, To conclude then at length this point concerning a paritie or apenesse in either to affect

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and loue one another, we say there is an equalitie to be sought (as neere as may be) in nature, in minde, in manners, in fortunes: because that is the best, and most absolute friendship, and doth best resemble the friendship of the Trinity, which is the most perfect, but because that cannot be in this mortall life, wherein the oddes is great twixt all, and no such equality can be found in any, wee must take heed by any meanes there be no such imparitie in minde or manners, as is capitall & irrecõciliable & doth deuide them from Christ, in whom all true friendship must bee knit, *Col. 2. 19.* otherwise it is vaine, it is false, & that imparity or dissimilitud any way which shall not be against the necessarie safety of faith, & of a good conscience, must be couered and borne with, by loue and patience, so gladly that it may be an occasion rather of reioycing, then of discorde, and this

kind

kinde of friendship, though it bee correspondent, soe that is most absolute in the three persons, which is incomprehensible like, and can abide no comparison neither in heauen nor earth, yet doth it truely answere to the similitude of the friendship, and vnion that is betwixt Christ and the soule of man, in the which though the oddes be infinite, yet is irreconciled through infinite loue as effectually and fully as if it were none.

This friendship therfore though it be not the best and most perfect, yet is it next to the best, and it is the friendship generally which wee call the Communion of Saints, the singular and individible fellowship wee haue one with another that be Christians, 1. *Iohn.* 1. 7, yea although vnknowne by face, as saint *Paul* was to the Church of Christ. *Gal.* 1. but specially, we that are knowne more or lesse, as wee haue receiued like

grace

grace, and gifts, and mutuall loue together, and more especially yet, and properly as any one is to be found aboue all other, most like vnto vs, most worthy to be beloued of vs, and this last and most speciall and singular friendship twixt two or moe is, and may be, in all estates and conditions of life: but their chiefe and best, where vertue is most and in that age, which is most stable and constant, and best inclyned vnto it.

The last cause of friendship, it is a desire of friendship, and a testifying of it by words and signes, as occasion shall serue, and our loue moue vs, either to other: for though there bee in any a loue of vertue, and a liking either of other, and meet dispositon to bee friends, yet may there bee no friendship if it be not sought, if it bee not desired, for if neither desire the friendship of other (though they doe affect one another, it is vnknowne to ei-

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either, therefore we reade that *Alexander* when he thought *Ionathan* worthy to bee his friend, sent vnto him: signifying that he did desire to ioyne in friendship with him. 1. *Mach.* 9. 20 so *Ionathan* and *Dauid* made a couenant. 1. *Sam.* 18. 3. *vid.* they did giue good wordes of friendship, with *protestatio* of constancie one to another, yea and many times they send gifts, as it is. *Reu.* 11. 10. *they that dwell vpon earth shall reioice and be glad, & send gifts one to another. vid.* by way of gratulation, each to testifie loue, and to answere vnto the good will of other, this it is not the least cause of friendship, for as the prouerbe is *magnes amoris amor*, loue, it doth naturaly draw & procure loue againe, euen as the adamant doth yron: therfore saith one *vt ameris ama*, that thou maist be loued, loue first: Againe good words & praise that is seemely and trueit doth please and get friends. *Eccle.* 6. 5. *A*

sweete

sweete talke multiplyeth friends, & it is that which the same Author doth commend in an other place, saying, *Ec.* 10.13. *a wise man with his words maketh himselfe to be loued* signifying that it is the parte of a wise man, and of a good man also, (for he speaketh wisdome not of this world) but true wisdome, such as should bee in men, as much as in him lyeth, without flattery or iniury vnto truth, to speak good words not euill, & such as may please not offend, *Rom.* 15.2. not dispightful not contrary *Eccle.* 31.31. vnto them whom they iudge meete to bee their friends, whome they thinke well of, whose friendship they desire, they seeke.

Lastly gifts, the wise man saith, do enlarge a man, and leade him before great men: *Prou.* 17.23. *vid.* they do procure him fauour and loue and friendship, euen with such as are much better then himselfe. *Prou.* 21.14. *A gift*

gift in secret pacifieth anger, and a gift in bosome great wrath, signifying that it doth not onely cause loue where none was, but where displeasure was euen the contrary, *munera creant mihi capiunt hominesque deosque, placatur donis Iuppiter ipse datis*, viz. Giftes are pleasing vnto all, & ameanes to procure their friendship, and thus we see these three things, which are causes of friendship, first, a loue of vertue in our selues, and an opinion of it in others. Secondly, an apt disposition and likenes in either to affect & loue one an other: and lastly, a desire of friendship, and a testifying of it by words and signes, as occasion shall serue and our loue moue vs.

Wee come now to shew the essentiall qualities and properties of true friendship, what they are: for by these we shall be able to discerne the true from the false, and the description of these, shall be as a glasse, accor-

ding to the which, wee may know how to fashion our selues, if wee desire friendship aright, if we would it to be true indeede: vnto friendship then I thinke these 8 things necessarie. First there must bee an vnion of mindes in them that be friends, 2. familiaritie or acquaintance betweene them, 3. due praises in time fit for the same, 4. discreet reprehensions when neede shall be, 5. ioy in prosperitie, 6. sorrow in aduersitie, 7. helpe, and lastly, constancie vnto death These are the things wherein friendship doth consist, and stand, as a body of so many parts, whereof none may be wanting, no one part but it will be a blemish and deformitie euen to the whole: For the first, there must bee an vnion of mindes in them that bee friends, for as *David* and *Ionathans* hart were knit one to another. 1. *Sam* 18. 1. So must the heart of friends be knit each to other, *viz.* vnited togi-

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ther, though they be diuerse bodies, yet are they as one hart & one soule, as it is. *Acts.*4. 32. This it is, the vnion not of bodies, but of mindes, which is much better & much more strong: & it is in a mutuall affection, which each doth beare vnto other, wherby one doth liue in another, for so the saying is, *anima potius illic est vbi amat quam vbi animat.* 1. *Cor* 12. 25. when each doth take care for other, and each is deare vnto other, & doth ioy in other, his minde as thy minde, *Eccle.*37. 12. And thy minde as his, & he is vnto thee as thine owne soule. *Deut.*13. 6. and thou art vnto him as his soule, this is the first thing required in true friendship, an vnion of mindes, which if it bee true, it reacheth all other dueties of friendship, which spring from this, as sweet water out of a pure fountaine. *Iames.* 3. 11. If otherwise it bee false and fained, it is most vniust: for as one saith,

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magna dolor, amor iratus, he that loues him, who dissembles loue, and loues not truly, he hath greate wrong. and may well bee angry, *facilis vox* saith one, *et communis Sũ tuus totus, sed pancioris effectus*, it is a common saying, I am yours at your seruice, at your command: but when time comes to trie it, it is nothing so. For discouering therfore a truth in this kinde, wherein chiefly the strength of frēdship doth stand, as the strength of a mans life, or nourishment is from the liuer well affected; wee must take heede wee giue no credite to vaine words. (*Eph.* 5. 6. Let no man deceiue you with vaine words) nor too much courtesie, or signes of submission and of good will and reuerence. *Eccle.* 12 11. But to this, that the partie with whome wee ioyne in friendship, bee vertuous like vs, so shall our friendship be stable: for as one saith *vera illa amicitia est, quam Dei timor, et diui-*

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narum ſcripturarum conciliant ſtudia, where he that loueth, and hee that is beloued, haue the feare of God, and are giuen to the ſtudie of the ſcriptures alike, there is true friendſhip indeede, *vid.* there is this vnion of mindes required in friends, wherein the whole force and energy of frendſhip doth conſiſt.

The 2. thing required in friendſhip, is familiarity or acquaintance: for loue cauſeth companionſhip. *Ec.* 13.17. And companionſhip familiarity, *vid.* an vſe or delight to ſee each other, to talke together, and conſult and take counſell one of another, to eate and drinke, and ſit and walke together agreeable to that of the *pſalmiſt.* 55.13.

It is thou my companion and familiar friend, wee tooke ſweete counſell together, and walked in the houſe of God as friends; this familiarity ſhould bee full of gentlenes

and goodneſſe, the one not preferring himſelf before the other, though he bee better, for in this familiarity, ſaith one, *maximum eſt, ſuperiorem pacem eſſe inferiori*. This is one moſt cheefe and principall thing, that hee who is ſuperiour, ſubmit vnto him who is inferiour, according to that of *Eccleſi.* 32.1. If thou bee made Maiſter of the feaſt, lift not thy ſelfe vp, but be among them as one of the reſt, and S. *Paule* Rom. 12.16. Make your ſelues equall to them that bee of the lower ſorte, ſo there ſhould bee no proud or vainglorious words. *Eccle.* 32.13. Nor no contempt or ſcorne of others; by any geſture or ſpeech, or neglect in any kinde. *Iames.* 2.3. Againe as in this familiaritie, the ſuperiour ſhould not preferre himſelfe, ſo the inferiour ſhould not equall himſelfe, but reuerence him the more, becauſe hee is lowly, as *Iohn*, no doubt did Chriſt, when hee was content to

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be baptised of him, as if he had beene his inferiour. *Matt.* 3.14. Againe this familiaritie, it must bee modest, *vid.* farre from vice or misnurture: far frō vice: for as one saith, *hec prima lex in amicitia sanciatur, vt neque rogemus res turpes, nec faciamus rogati* this must be principally considered in friendship that we neither desire, nor do throgh any desire, ought that is vnhoneſt, that is vicious, this is it which God doth charge and will. *Deute.* 13.16. That a mans deareſt frend ſhould not tempt him to that is euill, or if he doe he ſhould not follow him, no not a multitude of friends. *Exod.* 23.2. *thou ſhalt not follow a multitude to doe euill.* Laſtly, as this familiarity muſt be modeſt, and ſo free from vice, ſo muſt it bee free from misnurture: for as one ſaith, *maximum ornamentum amicitiæ tollit, qui tollit verecundiam*, he takes away an eſpeciall ornamēt from friendſhip, that takes away modeſty and

ſhamefaſtnes and good nurture, *mitues* ſaith one, *ſcurrantis præberè ſpecimen profeſſus amicum*, a man ſhould not play the ſcoffer, or ieſter, or derider of him who wold be thought a frēd, for this is as *Eccle.* ſaith, the ſport of fooles *Eccle. chap.* 27. 13, the ſport of fooles is voluptuouſnes & miſnurture, The 3. thing required in frendſhip, is due praiſes in time fit for the ſame: for as euill will (we ſay) neuer ſaid well, and ſo we read that Sathā did detract frō *Iob*, euē his iuſt praiſe. 1. 9. So againe good will, will ſpeake well: & rather augment praiſe then hinder it, ſo it is ſaid. 1. Sā. 19. 4. Thus *Iona.* ſpake good of *Dauid* vnto *Saull* his father & the women who loued Da. likewiſe (for ſo it is ſaid, 1. *Sā* 18 5. that he was accepted in the ſight of all the people *vid.* beloued of al) they ſung of Dauid, ſaying that hee had ſlaine 10000, when the Philiſtine alone was killed by him, & ſo the people

ple spake of Christ. *Marke.7.37.* he hath done all things well, hee hath made the deaf to heare, and the dumb to speake, contrariwise the Pharisies, who enuied him & hated him without a cause, *Iohn.15.25.they said of him he casteth out Diuels by the power of Belzebub &c.* Matt. 12.24. This praise must be iust and moderate, & in time conuenient, and it must bee also (if neede be) a defence against such as shall speake euill of him or her. *vid.* of that friend whom it doth praise, it must be iust, for vniust praises are a dispraise to him that giueth them: for either he is deceiued (which is ridiculous, or hee faineth them which is worse, this *Eccle.* calleth, *15.9.* an vnseemely praise, and the praise of a sinner, and he saith it is not sent of the Lord, *vid.* it is not a right praise according to truth, but a lying or flattering praise, which is not good, it must be therefore a iust praise.

Secondly it must be moderate, for if we pretend it to be iust, and make it ouer great, exceding singular, though we speake right, yet our words will seeme to exceede credite, like the praise of *Salomon*, which the Queene of Saba (as she confessed vnto him) could not beleeue till she had seene & knowne it. 1. *Kings*. 10. 7. Therefore saith the wise man. *Prou. Chap.* 27. *v.* 14. He that praiseth his friend with a loud voice, rising earely in the morning, it shall be counted to him for a curse, *vid.* It shall turne to his disgrace, that the praise of his friend is not moderate, but like him who knoweth not to keepe his right and true compasse and limits in it.

Thirdly this praise it must bee in conuenient time, *vid.* where he is not soe well knowne, or where it may stand him in some steede.

Where hee is not so well knowne, for as one saith, *super vacanteũ est in eo lau-*

laudãdo opera sumere, quẽ vno ore omnes predicãt. It is but superfluous to praise him who all knowe and commend: you willl say perhapps it doth shewe good will, I answere it doth so, and so farre it may be allowed, but it doth adde nothing vnto him, as if a man should praise *Tully* for his eloquence or *Alexauerd* for his prowesse, or *Salomon* for his wisedome, who doubts of it, such a praise therefore neede not, and in it wee rather indeede commend our selues then it, as who say, wee finde that and in our iudgement knowe it which all men acknowledge, this praise therefore need not, and it is not in conuenient time, where wee speake that which all men know and nothing else: Againe it must be in conuenient time, that is, where it may stand in steede, so *Ioseph* desired the cheefe Butler to remember him to *Pharaoh*, *Gen.* 40. 14. And so the elders of the Iewes, com-

commended the Centurion, whose sonne was sicke vnto Christ, *Luke* 7. 4. Lastly, this praise it must be ready to defend him it praiseth, and to intreate for him if neede require, so *Ionathan* did *Dauid*, when his father *Saul* threatned him and said he shold die, euen to the hazarding of his displeasure, *Sam.* 20. 32. *Wherefore saith he shall he die? what hath bee done? &c.* Sam. 19. 4. *Let not the King sinne against his seruant Dauid, for hee hath not sinned against thee, but his workes haue beene to thee very good.*

Contrariwise, not to defend a friend when we heare him euill spoken of, &may by right defend him, yea to backebite and speake euill of him in secret as the maner of some friends is, this an euill nature, against which the very Pagan inueigheth in this maner, *Absentem* saith he *qui rodit amicum, qui non defendit alio culpante, hic niger est hunc tu caueto.*

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The fourth thing required in friendship is discreet reprehension, for cõsidering that we are all imperfect, *Phi.* 3. 12. and worthy of blame, *Ec.* 8. 5. and in many things we fault all, both in respect of our duty to God, and one towarde another. *Iames* 3. 2. it cannot bee but offences must oft arise, and mislike euen amongst the deerest & best friends, which are sometimes in discretion to be borne, and sometimes to be reprehended: to be borne as either such as are light and common faults, or such as cannot be holpe or amended, such as are common and light, as either in nature, in speech or in manners, in nature, as either too vehemẽt, as *Iehu* it seemes was, 2. *Kings.* 9. 20. or too gentle, ready to suffer any iniury or wrong vndeserued, 2. *Cor.* 11. 20. in speech as either to lauish of speech in shew of curtesie, or ciuillitie, or too spareing in shewe of grauitie,

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to heare or to speake idlely, sometimes or vnaduisedly or too suddenly and impertinently in affectation and desire to seeme witty and quicke of speech, in all which may bee seene something vaine, something vncomly. Lasty in manners, as to be either too negligent, or too curious in dyet, in apparell, in behauiour, and to be giuen to the delight or loue of some toyes or pastimes, or to some odde and strange humour, or desire: for these all are such things as wherein the nature of the best may differ, and are to be borne so as they may either with gentlenesse be amended in time by little and little, as wee shall see cause to speake, and may without any great offence or otherwise to bee suffered for considering that we are not perfect nor any of vs, but we follow after it as Saint *Paul* speakes, *Phillip.* 3. 12. and desire it, *Psalm.* 116. 5. if there be some tokens of

vertue

vertue, wee are not to breake friendſhip for ſmall infirmities, for euen with vs who thinke our ſelues moſt ſtrong, moſt perfect. there are ſinnes alſo, 2. *Cron.* 28. 10. eſpecially in this kinde, therefore as one ſaith very well, *quod ſentis non tam ſæuis intonandum verbis quam moribus exprimendũ*, one ſhould not in theſe leſſer faultes be captious, ſoone and ready to finde fault with words that may breede offence, but by example and manners ſhewe and expreſſe what he thinkes to be beſt, for otherwiſe to bee wayward and hard, or neuer pleaſde, and to vſe to finde faultes euen where no fault is, or very little, this it is cinicall *vid.* homely and odious, a proud vnciuil captious, and vncourteous manner, and not without cauſe many times may bring our loue in ſuſpition with them whom wee oft blame and miſlike for theſe thinges, for as one ſaith, *amantium eſt etiam neuos e-*

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ius quod amant exoſculari, this is the propertie of loue, that it likes euen thoſe thinges which others miſlike, which are ſcarres and blemiſhes, ſo farre is it from miſſliking more, from making vices or imperfections worſe then they are.

Another kinde of imperfections or faults and defects there are, which muſt be borne, and are not to bee reprehended, and they are ſuch as cannot be holpe or ameuded: for whether it be a ſlowneſſe of ſpeech, *Exo.* 4. 10. or an impotencie in body, 2. *Samuel.* 18. 26. or a ſimplicity and want of vnderſtanding, either in nature, *Prou.* 30. 2. or through yeeres *Ec.* 3. 14. or any ſuch like thing this I ſay to reprehend which cannot bee holpe, it is a kinde of exprobration, and contempt, which doth wound, and greeue the ſoule of him or her that heareth it, as ye may ſee in *Sara Tobi.* 3. 8. when her maides caſt her in

in the teeth that ſhe had ſeauen huſbandes, and was named after none of them. which though it were true, yet was it a reproch and euill ſaying like vnto that *Eccle.* 18. 17. for ſhee could not helpe it, theſe kinde of faultes then or imperfections which neither can be holpe, or are light and common, they are either not to bee reprehended at all, or very gentlie, and in ſuch maner as no offence may follow of them, but now if any thing ſhall fall out either irreligious or vnhoneſt, or very offenſiue in opinion or ſpeech, or in act and practiſe, this ought not to bee borne, this ought to be reprehended, firſt becauſe in vice, wee muſt not flatter our friends but ſeeke to amend them, if they do amiſſe, eſpecially ſuch vice as is infamous, as doth ſhew that we belong not to Chriſt. 1. *Iohn.* 1. 6. for as one ſaith, *virtutum amicitia adiutrix eſſe debet non viciorum comes*, one frend ſhould

should be a furtherance vnto another in vertue, and not a follower in vice: for if any great offence arise which cānot be borne, the conceiling or hiding of it may bee a cause of some sinister and euill opinion, which may diminish loue, and cause hatred in time, therefore God saith, *Leuit. 19. 17. thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne,* Signifying that twixt neighbours and friends, there should be plaine dealing, one should tell another of his fault: both that they might keepe one another from sinne, and that they might keepe loue betweene them. *monendi* saith one, *amici sæpe sunt & obiurgandi et hæc accipienda, amici cum benevolè fiant,* friendes are to bee admonished and reprehended, oft times when cause shall bee, and this should bee with will performed and taken, notwithstand-

ſtāding in both theſe a diſcretiō is to be vſed, for he that doth reprehend another, muſt ſee me to do it louingly *vid.* without reproch or bitterne, or diſgrace or offence as neere as may be, it muſt be don louingly with the ſpirit of lenity *Philip. 6.* 1 it muſt be done without reproch: for as *Eccleſiaſticus ſauh.* 18. 17. *A foole will reproch churliſhly*, ſignifying that this it is an euill propertie to a friend, a note of folly, and want of diſcretion, or of a good nature, it muſt be done without bitterneſſe, ſo the Apoſtle commandes, that husbandes ſhould not be bitter vnto their wiues, *Col.* 3. 19. *monitio acerbitate contumelia careat* ſaith one, whether a friend admoniſh or chide, it ſhould neither bee bitter nor reprochfull, it muſt be done without diſgrace; therfore ſaith one, *clam coarguas amicum palam laudaueris*, a friend ſhoulde ſpeake nothing to the diſgrace of a friend,

friend but to his credit.

Lastly it must bee done with as little offence as may bee, for as one saith, *habet hoc christiana charitas vt cum feriat maxime tamen suam genuinam dulcedinem præ se ferre videtur*, True christian charitie, when it doth rebuke most, hath alwaies a kinde of loue and sweetnesse in it, which hath care not to offend more then needes must, therefore *Ecclesiasticus* saith we should not rebuke a man when he is at the wine, as it were to crosse him when he would be merrie, 31.31, or whē he is angry or displeased, or out of patience, for saith one, *ægri animus cauta dissimulatione leuandus est, donec mentis nubilo fere nato auris patatior verba blanda monentis admittat. vid.* when the mind is displeased or grieued we should forbeare till a better opportunitie *Eccle.* 20.7. when our words may be better accepted, more willingly heard. Here wemust ob-

serue

ſerue two thinges well, firſt that for gentlenes ſake we vſe no flattery, we muſt be farre from that. Secondly that if with gentleneſſe wee cannot preuaile, wee muſt vſe ſharpneſſe, for gentlenes ſake we vſe no flattery, *ſit habendum eſt* ſaith one, *nullam in amicitijs peſtem eſſe maiorem quam adulationē* that is, there is nothing that is is ſo great enimie to friendſhip, as flattery is, for friendſhip ſaith one, is as it were a mingling of two hearts in one, which ſhould deale moſt ſimply, moſt truly either with other, to diſſemble therefore with a friend, as to deceiue him that doth truſt him and by ſoothing him in that, is euill to ſuffer *amicum precipitem ferri* his friend that loueth him to haue harme to be in dāger to goe a way which is not good for him, this is contrary to that of *Eccleſiaſticus*, 27. 17. *Loue thy friende and be faithfull vnto him*, for as one ſaith, *Non relle amat*

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qui corpus magis amat quam animum, he loueth not as he ſhould, who loues the body more then the ſoule whatſoeuer he pretendes, but heere two thinges are harde, one is, that flatterey many times keepes, when truth and plaineſſe doth looſe friendſhip, and that for the more part all men and ſo conſequently all friends delight in flattery more then in trueth: for the 1. flattery many times keepes when trueth and plainneſſe looſeth friendſhip, for ſo the ſaying is. *obſequium amicos veritas odium parit*, and therefore one ſaith *moleſta veritas ſiquidem ex ea naſcitur odium quod eſt venenum amicitie*, if truth cauſe hatred, which hatred is contrary to friendſhip, no maruaile though hee that loues his friend, and would not looſe him diſſemble, no maruaile though he flatter with him, to this I anſwere, that truth ſimply ſpoken & plainly, is oftimes offenſiue, either for that it be-

begets a suspition, that hee is proud that doth reproue, or thinks himselfe more wise, or doth take vpon him, & is captious, or that he, who is reproued, thinkes himselfe little set by, and so much lesse indeede, as hee is more blamed, & this is the reason why generally truth is hated, and men had rather be let alone with their errours, then hat they should bee told them, and receiue disgrace, and be lesse in estimation in their owne and other mens eies then before.

To this I answere, that one friend reprehend another, there should bee great heed taken how he doth it, *non iactantia studio, sed affectu charitatis*, not with any shew of pride or arrogantie any way, but with loue and lenitie, and the admonition must neither be sharp nor the prouf reprochfull, you will say perhapps, because they delight in flattery, it will offend many, I answere, such friendes are ill

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choſen, and better loſt then founde, for as one ſaith. *ab illo qui ſummo rectus eſt, eo ipſo iam diſcrepat quo malorum amicus in vita conceditur* the more we hold friendſhip with ſuch as are euill, flattering them in their vices, the more we diſſemble and neglect truth for their ſakes, the further we are from God, and the leſſe friendſhip we haue with him, in whom all friendſhip ſhould be knit, and vnto whom it ſhould tende, and therfore to conclude, this point, the lawes of frēdſhip require, that all reſpect had of humility and modeſty, and care not to offend, there ſhould be plainneſſe and truth twixt friends, in faults that cannot be borne without ſinne, nor ſuffered without danger in him that offendeth, and as one ſaith, ſo we conclude *ſi quid vitij in amico cognoueris corripe occulte, ſi non audierit corripe palàm errantem amicum corrige, incorrigentem animo deſeras*, if thou find any great

great cause through vice in thy friend to rebuke him, do it secretly, if hee heare thee not, do it openly, tell him of his fault and spare him not, if hee heare thee thou hast wonne him, if he will not heare thee, giue him ouer, forsake him, for as the Apostle saith, 1. *Cor.* 7. 15. *A brother or a sister is not in subiection to such a one, it is the rule our Sauiour Christ giueth Mat.* 18. 15. *If thy brother trespasse against thee, goe and tell him his fault twixt him and thee alone, if hee heare thee thee, thou hast wonne thy brother, if he heare thee not, take with thee one or two, if hee will not heare them, tell it to the Church, if he here not the Church, let him be to thee as a heathen man and a Publican. vid.* As no friend, as no brother, for as I haue oft said, the dearest friendship must not bee regarded, if it be not with God but against him, you see how necessarie it is that liberrie be giuen in a friende

to reprehend, and that either take it patiently of other, both that there might be simplicitie and no flattery, in either, and that their friendship might help them both to God wards and not hinder them from him.

The fift thing required in friendship, is ioy in prosperitie, for there is in frindship a Sympathy & feeling, such as is twixt the mēbers if the one bee had in honour, 1 *Corinthians. Chapter* 12. 26. all reioice with it. So if a a friend bee in wealth and haue whereat to reioyce, his friends reioyce with him likwise, so our Saviour Christ signifieth *Luke*. 15. 6. where he sayth of the womā that had lost her groat *that she calleth her neighbours, and saith reioyce with me*, signifying that good neighbours and frinds, will reioyce at the good of their friends, reioice together, as God commandeth *Deut*. 12. 18. and this to do, it is a token of loue, as may appeare

peare by our Saviour Christs word *Iohn. 14, 28. if ye loued me, ye would verily reioyce, because I saide, I goe vnto the father, for my father is greater then I*, as if he should haue saide, it is for my good that I go, and you are sorrowfull, this is no signe of loue, but the contrary, if ye should reioice at it, to reioyce therefore at the prosperitie of a friend, this it is the part of a fricnd, according to that, *Iohn* the baptist spake of the friend of the bridegroome, that he reioyceth with him, *Iohn. 3. 29.* and this Saint *Paul* doth commande as an argument of loue, euen of that loue which should be in vs all, that are christians, vnited through him in friendship, and fellowship together more or lesse, *Rom. 12. 15. that we should reioyce with them that reioyce, vid.* at the prosperity and good one of another. There are two things which do hinder this ioy, the first is selfe loue

in our selues, the second is pride in others, that haue prosperitie, selfe loue in our selues, which makes vs sory when another (though he be a friend) is richer then we are, or better beloued then wee are, finally more holy, or famous, or happy, then we, so the Philistines were sory that *Isaac* was so rich and so great, *Gen.* 27. 13. so the Patriarkes were sory *Ioseph* was so much regarded of his father, *Gen.* 38. 4. and *Cain* was sory that *Abels* sacrifice was more accepted then his, *Gen.* 4. 8. so *Saul* was sory that *Dauid* had a grater applause and praise then he, 1 *Sam.* 18. 7. And finally, so the Apostles were sory euery one for himselfe, that any should be greater in the kingdome of heauen then hee, *Luke.* 9. 46. and the cause of this, is selfe loue, which how well soeuer it wisheth to another, it doth wish best to it selfe, according to that, *quisque sibi proximus*, euery

man is next to himselfe, loues and trusts himselfe best, *Eccle.* 38. v. 5. and therefore would not haue another to go before him but hee would haue the chiefe roome, *Luke.* 14, 61. the best name and most set by, *Iumes.* 2. 3. and this is so naturall that one saith, though most wickedly, for the preferring of our selues, there is no respect to bee had of any thing neither of friend nor faith, *violandum est ius* faith hee, *regni causa, vid.* for some great aduancemēt of our selues we may violate all right, this is the first enemy vnto this ioy, which is great in all selfe-loue, for as one saith *non est optandum, vt alios plusquam nos ipsos diligamus* wee are not bounde to loue others better then our selues, & therefore when we see others, yea our deere friends in better case then wee are, wee wish ours were as theirs is, and are sory it is not, you shall see how two sisters, and great friendes,

Rachel and *Leah*, wrastled each with other. *Gen.* 30. 8. each striuing in selfloue to get the vpper hand to bee better then other, against this there is no defence, or remedy, but this only, *vid.* Lowlinesse, and Humilitie of minde, for as one saith, *non potest superbus non esse inuidus*, he that is proud cannot but be enuious, and so consequently cannot reioice at the prosperitie of a friend, so againe he that is humble and voide of enuy, as being content to be lowly, and to submit, not to beare rule, 1 *Pe.* 5. 5. to be rather vnder then ouer, for so one saith, it should be *sanctis viris non praesse gaudere, sed prodesse* and so our Sauiour Christ did, when he was aboue all, he made himselfe vnder all, hee humbled himselfe as the Apostle saith, *Phil.* 2. 7. and so hee teacheth vs to do saying, *Iohn.* 13. 14. *if I washed your feet, yee ought also to wash one anothers feete*, yea further he shew-

eth that of all other dignities and preferments, and ornaments, this is the greateſt in them, that profeſſe him, and that they who moſt excell in this vertue of humilitie, that can bee content to let others bee aboue, and they vnder, to ſubmit, to bee leaſt, not greateſt, they are chiefe with him, *Luke.* 22. 26. in our chriſtiã friendſhip therfore whereof we treat, there ſhould be no enuy becauſe the one is better then another, in what reſpect ſoeuer, but an emulation, who ſhould bee more willing and glad, and ready to ſerue and ſubmit one to another *non eſt enigma quod loquor* ſaith a father, *alter alteri ſeruit & dominatur*, in this Saintlike friendſhip, there is a reciprocall ſeruice and rule, either yeelding to other, & ſtriuing whether more according to that of the Apoſtle, *Gala.* 5. 15. *by loue ſerue one another*, this is contrary to the maner of the worlde,

and to the wisdome and friendship of it, and therefore the heathen man could say, that the desire of mony & of honour, which through selfe loue each man doth couet, and in it would excell, this it breedes strife, and euil will, where sometimes loue was, and makes friends oft times vtter foes, all which this vertue of humilitie, which proceedeth from loue, that is content to be as nothing after the example of Christ, that it may be like him, bee as hee is, this it doth ouercome and suffer according to that of the Apostle, 1 *Cor.* 13. 7. *It suffereth al things*, neither is this base and foolishly, as the worlde doth deeme in the wisdome of it but most diuine and heroicall, for so a father saith, and so we could at large proue, *nihil est humilitate altius, nihil arrogãtia depressius*, there is nothing more noble, or admirable thẽ this humility is, which keepes christiã friendship with suffering

ering, be it neuer so much, or cost it neuer so deere, rather then it should break, then it should dissolue againe, and though this excellent vertue be vnperfect euen in the best Saintes, as their loue in this life is vnperfect, and therefore many times amongst the best there arise dissentions, yet should we say, and thinke, it is our infirmitie, when any such thing doth happen, and we should striue to shew all patience and loue, and humilitie towardes brethren and friendes, yea such a friend, one or moe as we choose amongst all, to bee familiar with, and seeke to exceed, yea delight and be glad to abound in the same.

The second thing is pride, which as we said is enemie to this we now speake of. *vid.* reioycing at the prosperity of a friend, for when a friend groweth rich, or great any way, hee groweth many times, yea naturally alwaies proud, *Apud indignos moras*

creſcit cum poteſtate ſupercilium, with ſuch as haue not the greater vertue, their pride riſeth with their power, *multorum opes*, ſaith one, *præpotentum excludunt amicitias fideles*, the great riches & power of ſome, doth ouerthrow friendſhip, *efferuntur enim faſtidio ſere et contumacia*, they are puffed vp with pride and contumacy, *atque hoc quidem* ſaith hee, *videre licet eos qui antea commodis fuerunt moribus imperia poteſtate proſperis rebus immutari ſpernig, ab iis veteres amicitias, et indulgeri nouis*, this is true by experience, that ſuch as were gentle and friendly, when they are in authority and liue in proſperity greater then afore, they are altered. and their old friendſhip is diſdained, & they ſeeke new.

And hence it is, that when a frend is aduanced to high dignitie, or great riches, that there is not without cauſe a ſuſpition or feare euen within, that he

he will not know his old frends, that hee will forsake them for newe, and therfore he is so farre from reioycing at his prosperity, that he doth rather mourne, hee is sory for it, the great Philosopher therfore saith, that *amico maxima bona non sunt exoptanda, nã vt amicitia inter nos cæli possit aliqua nobis reseruata cupimus, vid.* a man wold not wish all prosperity to his friend, but such vnto him as vnto himselfe, that frēdship might continue, might abide, which else saith he, cannot or very hardly: and indeede it is so for the more part, but in this true christian friendship wee speake of, neither doth the high disdaine the low, nor the low feare the contempt or scorne of the rich: for the glorious profession of the faith of Christ, as S. *Iames* saith 2.1. which is the knot of frendship, is like in both then which, the rich hath nothing more excellēt, nor the poore any thing to let, why hee

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should not be beloued for it. *Iames.* 1 9. 10. You will say, there bee other friends and rich also, who haue parte in Christ likewise? I answere be it so, yet as it is. *Eccle.* 9, 12. Forsake not an old friend, for the new shall not be like him, and as it is. *Eccle.* 37.6. forget not thy friend in thy mind, but think vppon him in thy riches, the more poore and vnworthy he is, the more louing and lowly shalt thou shew thy selfe, after the example of Christ, who though he were the king of glory, yet did he not disdaine to loue vs the most wretched of all other creatures, if thou loue him that is like thee *Matt.* 5.46. What great thing is it? but if thou loue him that is vnworthy of thee, this is much more a vertue, a friendship in thee, therfore the Apostle saith, that charity beleeueth all things. 1. *Cor.* 13.7. signifying that in this christian and godly frendship the poore suspecteth not, doth not

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feare disdaine or scorne, because the other is rich, and againe hee saith, it is not puffed vp, it disdaineth not, signifying that the rich haue no such maner to despise the poore, as the world doth, thus I say, it is in that friendship we speake of the Godly, vertuous and christian friendship, it hath no pride, ne disdaine of any, be he neuer so poore, that is a friend, as Christ disdained not vs, who were most poore in respect of him whom we desire to imitate, whose example we should follow, beeing so far from abhorring any friend, because hee is poore that doth professe Christ, that we should so much the rather delight to loue him, and bee friendly vnto him.

So I say Christ did, and therfore herein wee resemble him in his loue to vs, and so he doth admonish vs to doe. *Luke.* 14. 13. And albeit euen amongst good christians, there may

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bee found oftimes imperfections in this kinde. *vid.* there may bee some shewe of pride and contempt in thē that be great, of their poore brethren in Christ, and friends, yet there is & must be in all (vnlesse they be reprobates) the same minde which was in Christ. *Philip.* 2. 5. Not to disdaine any friend that doth professe him, because he is poore; any whom we haue chosen erst, albeit now we be aduanced and made more great, and therefore what herein wee perceiue is halting and amisse in vs. *Heb.* 12. 13, We should seeke to heale, to amend: thus thē it appeares, that these two things selfe-loue in our selues, which doth cause vs to enuie others that bee in better case then our selues, and pride in others, who when they are greater then we any way, disdaine vs, and our fellowship and friendship with them These two I say, do let that wee cannot reioyce in the prosperity & good

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of a friend: but rather be sory, because it is not good for vs, nor any meanes to encrease, but rather to breake our friendship with them, which being notwithstanding taken away by the spirit of God (without whom there is no friendship indeede, ne can be) the one by humility: the other by charitie, which respects no persons, as S. *Iames* saith. 2. 9. We must needs then reioyce at the prosperity of friends, and be glad of it, whether it be in seeing the same, as the disciples did the transfiguratiō of Christ *Ma.* 17. 4. Or in hearing of it, as *Iohn* the Baptist speakes of the friend of the bridegroome, that stands and heares the bridegroomes voice & reioyceth *Iohn.* 3. 29. Or in eating with him, as *Iobs* friends did, when GOD had tourned his captiuity. *Ult.* 10. and comforted him. Or in praising the same, as the Queene of Saba did the magnificence and glory of *Salomon*,

1. *Kings.*

1. *Kings.* 10. *v.* 8. And finally in sending giftes and tokens of their ioy, as *Berodach* would seeme to doe. 2. *King* 20, 12. All these waies, and diuerse such like, wee reioice and shewe our selues glad of the prosperity & good of friends.

The sixth thing required in frēdship, it is sorrow in aduersitie: for as one saith, *amicus est alter idem*, a friend is as a mans owne selfe. *Eccle.* 6, 17. as his owne selfe, so shall his friend be; like *Hippocrates* twinnes which laugh together, and weepe together, a mixture of soules, as we haue shewed whē 2 harts are in a maner, as one of like affection each to other. *Rom. Chap.* 12. 16. According to that the Apostle saith of the members of the body, 1. *Cor.* 12. 26. If one suffer, all suffer, so we reade *Iobs* friends sorrowed when he was in griefe, *Iob.* 2. 12. So the Disciples were sad, *Luk.* 24. 17. after Christ had bene crucified, and so

ſo finally *Dauid* mourned whē *Ionathan* was ſlaine, *Woe is me for thee my brother Ionathan, &c.* This ſorrow, if it be true, indeed is an vndoubted token of loue, ſo it may appeare, *Ioh.* 11. 46. where the Iewes ſay of our Sauiour Chriſt, when he wept for *Lazarus*, behold how he loued him, ſignifying, that it was an infallible argument of his loue, that he was ſo ſorrowfull for him: For one man doth not feele the affliction of another properly and naturally, though *Ioſeph* be afflicted, what care the Princes of Iſrael, *Amos.* 6. 6. but when one doth ſuffer for another, by way of care or compaſſion, this doth ſhewe his affection and mind, according to that *Eccleſ.* 37. 12. whoſe mind is according to thy mind, and he is ſorie for thee when thou ſtumbleſt, and this indeede is the right and true, and moſt graphicall deſcriptiō of a frēd, otherwiſe when a friend laments, not

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to mourne, this it is vncomely. *Matt* 11.17. It is to shewe indeede, as if he had no care for him. 1. *Cor.* 13.25. He had no neede of him. 1. *Cor.* 12.21. This sorrow is seene by outward signes & behauiour. *Psal.* 35. 13. The Prop. speaketh of some very vnkind friends, false friends indeed, you shall see how he doth reason for himselfe, and against them. *When they were sick saith hee, I put on sackcloth, I humbled my soule with fasting*, signifying that by his apparell, and fashion and maner of behauiour, hee seemed to mourne when they were heauy, & did morne and this hee saith was the behauiour of a friend, *I behaued my selfe saith he, as to my friend.* Psal. 35. 14: But they contrarily, he saith, in his aduersitie reioyced. *Psal.* 35. 15. But in mine aduersitie they reioyced, which did shewe sufficiently, that they were not indeede, whatsoeuer they might pretend, true friends vnto him, you may

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obserue what a check and rebuke God doth giue by his Prophet, vnto the Idumeans, euen in this respect that they did not seeme to mourne, but rather to reioice in their heauines and trouble, who were their brethren the Israelites, and hee teacheth them what they should haue done, and did not. Obadiah *thou shouldest not haue beholden* (saith he) *the day of thy brother in the day that hee was made a stranger, neither shouldest thou haue reioyced ouer the children of* Iudah, *in the day of their destruction, thou shouldest not haue spoken proudly in the day of affliction, thou shouldest not haue once looked on their affliction in the day of their destruction*, signifying that their behauiour should haue bin such, that no signes should haue beene, whereby it might haue beene gathered, they had not mourned when they were afflicted & troubled, whom either they did or shold haue loued.

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The ſeauenth thing required in friendſhip, it is helpe, and indeede this of all other, is the greateſt ſigne of friendſhip, as being moſt hard, yet moſt acceptable, and praiſe worthy: for all the reſt may be in ſhew, though not in truth, in ſome that be no true friends, but this cannot bee counterfaite, for as Saint *Iames* ſaith, ſhewe me thy faith by thy workes, *Iames*, 2. 18. ſo ſay I, ſhew me thy loue by thy workes? for this is a ſure proofe of loue indeede, ſo ſaith a father, *probatio dilectionis eſt exhibitio operis*, men may boaſt as it is. *Prou.* 20. 6. of their goodnes, but euery mans worke doth declare what his loue is, this is that friendſhip which S. *Iohn* ſets downe, to be moſt abſolute & exact in deede and in truth. 1. *Iohn.* 3. 18, *my brother let us not loue in words, neither in tongue onely, but in deede and in truth*, & without this, the other are little to be regarded, ſo S. *Iames* ſaith, 2. 14, *what*

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auaileth it my brother, though a man ſaith he hath faith, and hath no works, cã that faith ſaue him? if a brother or a ſiſter be naked and deſtitute, and one ſay vnto him, depart in peace & warme your ſelues and fill your bellies, notwithſtanding yee giue them nought, what auaileth it? this it is the Samaritans neighbourhood, which doth trie and ſhew his friendſhip and loue to be good indeed. *Luk. Cha.* 10. 37. Here it may be enquired, wherein we ſhould helpe how farre forth, to whom in what order and in what maner, wherein we ſhold help *vid.* in body, in goods, & in life. In body as *Moſes* did whē he defended the Iſraelite frō the hand of the Egiptian that oppreſſed him, *Acts* 7. 24. In goods, as when the Samaritan tooke out two pence, and gaue them to the hoſt, *Luke*. 10. ver. 35. Finally in life, as when we are ready to giue our ſelues, if cauſe require, for the good of our brethren, either for the

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safegarde of their liues, as *Hester* did. *Ester* 4. 16. or for the good of their soules as Saint *Paul* would, *Philippi.* 2. 17. now how farre forth we are to do this, to yeeld our help as hath bin said, I answer, so farre as we are able, for we are commanded to loue our neighbors, not more then our selues, but as our selues, *Matth.* 22. 39. The first and cheefe care then is for our selues, & the next for our frinds, therefore the Apostle, saith 2. *Cor.* 8. 13. where he exhorteth to helpe, that he would not haue any for ease or help vnto others to want themselues, but he would haue equalitie, and that men of their aboundance shoulde supply others lacke, and *Ecclesiasticus* giueth a caution in this behalfe, *Eccles.* 29. 22. *help thy neighbour according to thy power, and beware that thou thy selfe fall not, vid.* doe not so help him that thou shoudest want helpe thy selfe, *si vales* saith a father,

De cumulo adijce, si minus parcito tibi. if thou canst help, if not, hurt not thy selfe, how beit, if thou maiest and shalt say, or pretend thou canst not helpe, *Prou.* 24. 12. he that pondereth the hartes, he vnderstands it, and hee that keepeth thy soule hee knowes it, and better is it, and more wisedom before God, to be as the Apost. speaks 2. *Cor.* 8. 3. liberal beyond thy power, yea to extreme powerty, thēto be too slacke, too defectiue, & further this we adde morouer that as we are to giue our goods for the safegard of the liues of our brethren, *Iohn* 3. 16 so are we to giue our liues for the sauing of their soules, as christ did for vs, 1. *Iohn.* 3, 16. yea some haue proceeded further, that they haue wished themselues damned, that others might be saued, as *Moses* did. *Exodus* 32. 32. and Saint *Paul. Rom.* 9. 7. but this was a fruit of their incomparable zeale and loue to GOD

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and his glory in regard wherof they did prefer the ſaluation of many before their owne and it is rather to be cõmended & admired then preſcribed or commãded as a rule to any of vs, in what maner we are to performe this helpe, the ſcripture ſheweth, to wit readily, willingly, gladly, readily vnasked & without delay, willingly without compulſion or grudging, and gladly without repentance afterward, or any maner of vpbraiding, vnasked: for that which is asked is due after a ſorte to euery man that ſhall neede our helpe, if wee be able to doe it, for ſo our Sauiour Chriſt ſaith. *Matt.* 5.42. Giue to him that asketh; but this is friendly, & much more kinde, when wee helpe vnasked as Chriſt did the diſeaſed in the poole of Bethſaida. *Iohn.* 5.6. wilt thou be made whole ſaith he. *Prou.* 9. 9. *giue a diſcreete man but an occaſion, & he will be the wiſer*, ſo giue a friendly man

man but an occaſion, and hee will ſhew himſelfe friendly, and helpe euen when he is not deſired, for there be many who though they want help yet of a modeſt ſhamefaſtnes, either becauſe they would not ſhew their wãts, or becauſe they wold not be greuous to their frẽds will not cõplaine ſo we reade of *Ezra.* 8.22. That hee was aſhamed to require neceſſarie helpe of the King, an army and horſmen &c. and of S. *Paule*, that he laboured day and night, becauſe hee would not bee chargeable to any, 2. *Theſſa.* 3.7. therfore ſaith one, *amicorum cauſa honeſta faciamus nec expectemus dum rogemur*, that which is honeſt and neceſſarie, that is to bee done for a friend, and vnasked, and this it is double according to the ſaying *bis eſt gratum quod vltro offeras*, I ſpeake not this generally, but in an eſpeciall kinde by way of friendſhip, that it is more frendly and good thus

to doe (if neede require) vnto such as we desire to shew kindnesse, in a more peculier manner then vnto others, this goodnes and friendship is commended in the example of God himselfe: for so the Prophet *Isaiah* testifyeth of him. 65. 1. *that he was found of them that sought him not, and appeared vnto them that asked not after him,* and in the example of Christ, of whō the *Euan.* saieth. *Matt.* 14. 36. *that hee had compassion of the people,* and gaue thē bread when they asked not any, againe as we should performe helpe vnasked, whether in one kinde or another when neede is, so should we doe it without delay, so it is. *Eccle.* 4. 3. *deferre not the guift of the needie,* & this is a double kindnesse, according to the saying, *bis dat qui cito dat,* it is twice done, that is quickly done: for that which is long expected is dearly earned, and so much more grieuous if it be at length denied, & therfore

fore one saith *beneficium dat qui cito mega*, it is better soone to deny helpe, then long to promise or pretend, and in the end not to performe it, therefore saith the Preacher, *Eccle.* 11.1. Cast thy bread vpon the waters, *vid.* hastily and quickly, and our Sauiour Christ. *Iohn.* 3.27. that thou dost doe quickly, which some vnderstood to be meant of giuing to the poore. *Iob.* 13.29. As wee must performe helpe vnasked and without delay: so must we doe it willingly, and without cõpulsion or grudging, willingly, so S^t. *Paule* teacheth in his epistle to *Philemon.* 14. *That thy benefit should not bee as it were of necessitie, but willingly without compulsion or grudging.* 2. *Cor.* 9.7. not grudgingly or of necessity, *for god loueth a cheerefull giuer:* lastly it must bee done gladly without repentance afterward, or any manner of vpbraiding. gladly. 2. *Cor.* 9.5. *I thought it necessarie, saith the Apostle to exhort the*

brethren, to finish your benevolence, that it might come as of benevolence, and not of sparing. So farre frō beeing vnwilling to helpe, that we desire, and are glad if it may be accepted. 2. *Cor.* 8. 4. And that with great & feruent good wil, as S. *Paule* expresseth in the example of the *Macedonians*. 2. *Cor.* 8 *ver.* 5. Finally it must not be with repentance afterward, as if we had not knowne or considered well what we did aforehand. according to that is said of the enuious and nigardly man *Eccle.* 14. 7. *If he doe any good, hee doth it not knowing thereof: and against his will, and at the last he declareth his wickednes, vid.* reproues and giues discomfortable words, churlish words, and words of vpbraiding, which is a foule fault, and very sharply is it censured. *Eccle.* 18. 17. where the holy man saith, *a foole will reproch churlishly, and a guift of the enuious putteth out the eyes.* Thus then wee see

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these three things wherin we should helpe, how farre forth, and in what manner. Now to whom, and in what order? To whom? I answer, To all men, but especially to such as are our naturall kinsfolkes and friends, in what degree soeuer: for as it is Prou. 18. 24. *A man that hath friends ought to shew himself friendly*, and *Diligere diligentes Publicanorum est*, euen Publicans loue such as loue them, *Math.* 5. 46. And therefore if we do not so, we are worse then they: but of all other most especially wee are to loue him or her whosoeuer, whom in the way of vertue and godlinesse, we haue chosen to affect and loue aboue all others, vnto whom our hart is knit as *Dauids* was to *Ionathans*, so mingled and ioyned together, as if it were one hart indeed, according to that 1. *King.* 22. 4. *I am as thou art, my people as thy people, and mine horses as thy horses*: viz. all one not in propri-

tie of perſon but in communication of duties, and in good will to the vttermoſt of that each hath to helpe & to do good vnto another: in what order we ſhould helpe, to wit: Firſt him or her who is as the ſcripture ſaith, as his owne ſoule, Deut. 3. 6. as himſelfe, Eccleſ. 6. 17, and loueth him beſt, and therefore may challenge by right the greateſt part of his loue, for loue cannot be recompenced but with loue againe, and ſhould be recompenced with more & not with leſſe. Hence it is that the loue of a woman doth ſo ouercome a man, and by right ought, that hee preferreth her before father and mother, *Gen.* 2. 24. and yet the loue of a friend paſſeth ſometimes euen this loue as *Dauid* ſpeakes of *Ionathans* loue, that it paſſed the loue of women, and ſo conſequently it muſt be reacquited with the like. Next vnto it our parents, and children, and nephews,

phews, and neighbors must bee regarded and holpe, 1. Tim. 5. 4. and lastly all men as they are the creatures of God, and in nature like vs, and may be as we are, *Ephe.* 2. 19. *Citizens with the Saints, and of the houshold of God*. And all these more or lesse as they more or lesse want helpe stand in neede, so saith one, *In collocando beneficio & in referenda gratia si cætera paria sint hoc maxime officij est vt quisque maxime opis indigeat ita ei potissimum opitulari. viz.* In conferring helpe, or in doing good, wee ought chiefly to respect, who hath most neede and doe them most good, vnlesse there may be some other reason, in regard whereof we are more bound: vnto others though their need be not so great, as either in regard of some benefite receiued, which we cannot but recompence if we doe well: therefore the Apostle calleth the helping of our kinred a

recompence or rendring, 1. Tim 5. 4. signifying that we haue first receiued of them, or in regard of some spirituall good, in lue whereof, wee owe a speciall duty in communication of helpe in carnall and common things, so farre forth as iudgement requireth Gal. 6. 6.

This dutie of helpe vnto a friend in aduersity, is tedious vnto many, either because they loue that friendship best which doth profit most: for otherwise, *Nihil charum est sine fructu*, nothing is esteemed, which brings not profite, Wisd. 2. 11. The thing that is weake, is vnprofitable, is nought worth, or because they haue losse by it, when they thinke to haue a friend to helpe themselues (if need be) they haue a foe, a heauy charge which they can hardly or not at all beare, according to that Ier. 8. 15. *We looked for peace but no good came, and for a time of health, and behold trouble:*

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Or finally, because there is no hope of requitall, or good againe, no vse of such friendshippe to vs ward, of the strength of their hands, as *Iob* speaketh, 30. 2. *For he that is in aduersitie and readie to fall, is as a lampe despised*, Iob. 12. 3. and hence it is that for the more part, men will be friends to a man that is in prosperitie, but if he be brought low, if hee bee afflicted, they will not continue nor abide with him, but hide themselues from him, *Eccles.* 6. 12. This is therefore a speciall note of true friendshippe, which as the heathen man could say, cannot be without vertue, and if hee sayd it, much more may wee: For such is the force of Christian vertue, and loue, and friendship which proceedeth from the loue of God towards vs, which causeth vs to loue one another, & most especially such a one as of whom wee conceiue best and thinke most agreeable, and like

vnto vs both in minde and meanes, that no aduersitie can extinguish or diminish the same: for it is not the desire of gaine, but the pure loue of vertue that makes this friendship, that begins it like that of the Apostles, with *Paul* when they gaue him the right hands of fellowship, *Gal.* 2. 9. because he was ioyned with them in the sincere, profession of Christ. And as it begins in vertue so doth it continue, not of a will to profit it selfe after the manner of worldlings, who all seeke themselues, *viz.* their lust and will in this world, *Phil.* 2. 4, but to shewe foorth the vertues of him who me they professe, 1. *Pet.* 2. 9. in doing good vnto all as much as in them lieth, but especially to their friends, and vnto him whome they haue chosen one amongst all. *Tanquam exemplar sui*, as an example or Idea each of other. And therefore the more needs hee hath of their good

doing and of the experience and promise of their loue, and good will, and friendship the more vertue they shew: And though it be grieuous to the flesh, yet in hart they reioyce for the helpe which they performe according to their power, and not aboue their power, *Eccles.* 29. 22. shall be a sure testimony with men of their liberalitie and goodnesse, and of the soundnesse of their friendship and loue indeed, and though here it be not recompenced as our Sauiour Christ speaketh, *Luk.* 14. 14. yet the rewarder of good doing in the ende shall recompence and pay it againe, *Eccles.* 29. 13. this the world thinkes foolishnesse, but as one saith, *Est distantia incomparabilis inter ea quæ imperfecti cogitant, & quæ illuminati viri per revelationem supernam speculantur*, that is, there is an incomparable difference twixt those things which the men of the world, which weaklings

in ſpirituall knowledge and iudgement thinke, and thoſe things which the ſaints, and men of vnderſtanding through the illuminatiõ of the ſpirit God, do thinke and iudge.

The eight and laſt thing required in friendſhip it is Conſtancie, without the which all the reſidue are nothing, for as one ſaith well. *nullum bonum bonum eſt, ſine bono perſeuerantiæ* there is no good thing that is good or worthy commendations or praiſe, vnleſſe it hath this vertue of conſtancie, vnleſſe it abide, it continue euen vnto the end, this is that which makes the difference in friendſhip, twixt the true & the falſe for he that is a friend for his owne occaſion, *vid.* a falſe friend he abideth not, *Eccleſi.* 6. 8. but he that is a true friend hee abideth, and is not changed, ſo it is *Prou.* 17. 17. *he is a friend that alway loueth*, this the Euangeliſt doth commend in our Sauiour Chriſt, his conſtant

stant loue and friendship vnto his Disciples, *Iohn.* 13. 1. where he saith that he loued them, yea vnto the end he loued them, and this is that which the holy man *Ecclesiasticus* doth commend, or rather intreat of all men as a sweete and good thing, and most commendable for them, *Eccle.* 7. 18. *Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir. Amicitiarum* saith one, *vt aliarum rerũ non debent esse satietates* a man should not change his friend as he doth other things, and waxe wearie of him, but friendship should hold, should abide euen to the last, for otherwise it is not to be counted friendship, but a seruing of our owne turne, a policy and faining of friendship for the time, there is some friend, saith *Ecclesiasticus* 6. 8 that abideth not, *vid.* was and is no friende, hee forgetteth his friend, or forsakes him, as if hee had not known him, the name of such

such a one is not sweete, for though the name of a friend is sweet yet hee is none, for if he had beene any, hee would haue abiden, as Saint *Ioh.* saith 1. *Epist.* 2. 19. *quos amor verus tenuit, tenebit*, where true loue indeed is, it is neuer rased out, but with life, for if it be vertuous and christian loue it is durable euen vnto death. This therfore doth shew it is not true whē it continueth not, but is false and fained, and such a one I say that doth forsake his friende, is not worthy to be remembred, no nor his friendship that is past and gone neither, as wee learne by the example & sentence of God himselfe, who saith that if a man bee neuer so righteous & good yet if he giue ouer, al shal not be thought on, shall be recconed as nothing, *Eze.* 18. 24. and in *Saul* it appeareth very plainly, 1 *Sam.* 16. 14. for when he forsooke God, God forsooke him as if he had neuer serued him, as if he had

had neuer knowen him, ſuch friendſhip therefore is like *Saules* prophecying. 1. *Sam.* 16. 24. a mere chaunce not naturall not kinde, and ſuch as haue benefite by that kinde of friendſhip are to thanke ſuch vnconſtant frends for it, as much as *Daniel* might thanke the Prophet, (of whom wee reade in the hiſtory of Bell and of the Dragon) for the potage brought him into the Lyons denne, when he was taken vp in a winde and carried to him, 36. verſe, otherwiſe hee meant him none, ſo theſe friendes in an affection like a wind are ſuddenly moued in friendſhip, and ſuddenly againe decay in friendſhip, noe man knoweth how nor wherefore, others there are, who not only ſhew themſelues vnconſtant friendes and abide not, but they are turned into enemies & will take aduantage vpon friendſhip paſt, to declare and open the moſt ſecret things that may ſhame him e-

uen

uen him that was their friend, *Eccle-siast. There is some friend that turnes to enimitie, and taketh part against them and in contention bee will declare thy sorow*, and this indeed is bitter, and no words can expresse how deadly and odious it is, see how *Ecclesiasticus* laments the manners of such, 37. 2 *remaineth there not heauines vnto death when a companion, or a friend is turned vnto an enemie? O wicked presumption! from whence art thou sprung vp to couer the earth with deceite.* There bee two things which make men incōstant in their loue and friendship, the first is the variablenes of their nature, & the second is new occasions and obiects which please them better thē the former, the variablenes of mans nature, for the nature of man is many times pleased with that is new, and liketh it and admireth it, but after a while, when it is not newe, it neglecteth it more and more, & at length growes

weary

wearie of it. So the children of Israel at the first did submit themselues vnto such gouernours as the Lorde did please to giue them, with much reuerence & wonderment *Exo.*4.31. But after in the daies of *Saull.* they were weary of that kind of gouernement, and wold haue a King, after the manner of other nations, *Samu.* 12, 12. *You said vnto me a King shall raigne ouer vs, when yet the Lord your God was your King.* So the people did wonder at the gracious wordes of our Sauiour Christ, & his great miracles done amongst them a while, but within a while as it is in the psal.106.13. they cried crucifie him, *Mat.*27.23. these two examples do shewe sufficiently the variablenes of mans nature, for if it could not be contēt with so happy a gouernment as the Israelits had when God himselfe did goueme thē by such as he raised vp miraculously to rule ouer them, and assisted thē extra-

extraordinarily, nor with the person of Iesus Christ, liuing amongst them in such glory God in man (who went about as the Apostle saith, doing good, and did no harme, *Acts* 10. 38.) but did waxe weary of them, and cared lesse and lesse for them, and in the end, woulde none of them, is it maruaile therefore I say if any man else whosoeuer, suffer and find the like, if after acquaintance & vse, though admired afore, his friend neglect him, and make light of him, euen Manna which GOD gaue the children of Israell from heauen, after they had long vsed it, they did dislike it and desired change. *Numb.* 11.6.

To this I answere, that naturally it is so, our hearts are like the Cart wheele, and like the axell tree, *Eccl.* 33. 5. *vid.* still changeable: but when the loue of God is shed abroad in our harts by the holy Ghost. *Rom.* 5. 5.

That

That is, we are borne againe, as S. *Iohn* saith. 1. *Iohn*. 4. 7. Then wee are new men, *vid.* euer constant, and no more like children, wauering and caried about too and fro, as Saint *Paule* speakes. *Ephe*. 4. 14. then we loue God who loued vs. 1. *Iohn*. 4. 19. And our brethren also. 1. *Iohn*. 4. 21. Especially such a brother and friend as is like vs, as loueth vs, and wee him aboue all other, wee loue him constantly I say, and vnto the end as Christ loued vs. 1 *Iohn*. 13. 1. And as we should, for so hath he commanded vs. *Iohn*. 13. 34.

Another thing which makes men inconstant, I said was new occasions and obiects which please them better then the former: For as the nature of man is variable, and naturally desireth change, so doth it soone vpon the sight of other obiects which please better, forsake the old, and affect the new, to which I answere, that how

howsoeuer others that are now, and were vnknowne before, may seeme better and more worthy our loue & friendship then the old, yet is it more safe, and more commendable in vs to preferre the old more safe, for as one saith, *maxima est vis vsus & consuetudinis*, custome and vse is of great force, *nemo est qui non aequo quo consuevit libentius vtatur, quam intractato & nouo*, there is none who thinkes it not safer and better to vse a horse that he knoweth and hath had long, the one that is new and vntamed, *locis etiam ipsis montuosis delectemur & syluestribus in quibus diutius commorati sumus*, our nature also agreeth with such places, as wee haue long dwelt in, though they were mountaines or woods, *vid.* places otherwise not so pleasant as others are, so is it in friendship, not the new but the old are to be preferred, therefore *Ecclesiast.* saith. 9. 12. *forsake not an old friend, for the new shall*

not be like him, a new friend is like new wine, let him be old; and thou shalt drink him with pleasure: If thou haue a faithfull seruant, let him bee vnto thee as thine owne soule, saith *Ecclesiast.* 33. 29. *for in bloud hast thou gotten him*, much more may it be said of a friend in bloud hast thou gotten him, that is, very hardly found him, and therfore when thou hast found him, and hast experience of him, yea old and long experience, forsake him not for a new, whom thou canst not credyt before thou haue tryall and good experience of him, so it is. *Ecclesiast.* 6. 7. *if thou gettest a friend, proue him first, and be not hastie to credit him*. Againe as it is more safe to abide constant to old friends, then to change or choose new, so is it much more commendable, for as one saith, it is all one to change friends and haue none, for he that doth oft change, shall bee reputed inconstant to his friend, and who

will

wil be constant to him that he thinks hath no stedfastnes or constancy in him, for as one faith, *si aliquem amicũ existimes, cui non tantum credis, quãtum tibi vehemẽter erras*, if thou takest him to be a friend, whome thou canst not credite as safely as thy selfe, thou art much deceiued, *amicitijs* therefore faith one, *non est vtendum sicut floribus tandiu gratis quandiu recentibus*, frẽdship shold not be vsed as floures are, which are no longer liked then they be fresh and new, but rather the older they are, the better they are, becaus they are gained by long experience and vse, and if they be lost, they cannot easily be got againe, you see then that neither the variablenesse of our nature, nor any new friends whatsoeuer, should make vs change or forget our old, but that wee should bee constant alwaies, and one & the same according to that *Dauid* speaketh of *Saull* and *Ionathan*. 2. Sam, 1. 23. Saull

and

and Ionathan *were louely and pleasant in their liues, and in their deathes they were not diuided.* Eccle. 32. 23. *in euery good worke be of a faithfull hart,* & more especially, *loue thy friend and bee faithfull vnto him.* Eccle. 27. 17. *and againe be faithfull vnto thy friend in his pouerty, that thou maiest reioyce with him in his prosperity, abide stedfast vnto him in the time of his trouble &c.* It is excellent which *Ruth* speakes, & most full in this kinde, to shew the constancie that should be in a friend. *Ruth.* 1. 26, saith she vnto *Naomi, entreat mee not to leaue thee, nor to depart from thee, for whether thou goest, I will goe, and where thou dwellest, I wil dwell, thy people shall be my people, and thy God my God, where thou diest, I will die, and there will I bee buried, the Lord do so to me, and more also, if ought but death depart thee & me.* Like vnto that in the Poet, which on saith to his friend to the same effect, *non te si altas ire si iubeas niues pigeat gelatis*

luis ingredi Pindi iugis, non si per ignes ire & infesta agmina cuuller-parati ensibus pectus dare mecum perire potes, sine me, non potes, that is, if thou shouldest command me to go with thee in the deepest snow, ouer the highest Alpes if through armies of enemies, I wold not let, to offer my breast to the naked swordes, with mee thou maiest, without me thou canst not perish.

Heremay it bee obserued out of that which hitherto hath beene spoken, that in this life there is no perfect friendship: For if there bee required such and so many things, such an vnion of minds, so true and vnfained, such modest familiarity voyd of euill nurture or offence, such discretion in praises and reprehensions, meete & due according to euery time and occasion, such ioy, and sorrowe, and like affection, such helpe when need requireth, and constancy vnto the end. If all these things, I say, bee re-

required, no maruell though it bee hard to finde, yea though it bee not found at all perfect in this life: for as it is *Prou.20.6. Many will boast euerie one of his goodnesse or friendship, but where shall one find a faithfull man.* vid who amongst many doth continue or abide constant with his friend, so that as one saith, *Nihil est difficilius quam amicitiæ vsque ad extremum vitæ diem permanere*, Nothing is more hard to finde, then friendship that holds vnto the last, vnto the end, vnto death: Againe, though it last, yet is it imperfect: for as our knowledge is vnperfect, *1. Cor.13.9.* so is our descretion and loue likewise, and so consequently in the fruits and duties of loue and friendship, we are all imperfect and defectiue: We should not therefore soone despise a man in whom we see some defects or wants in this kind, especially in these latter dayes, wherein as our Sauior Christ

propheeying, *Charitie is waxen cold, Mat.24.12.* and loue and friendſhip is decayed, but remember that wee are all worthy blame herein, *Eccleſ. 7.5.* For otherwiſe as a holy father ſaith, Charity it teacheth vs all good if it were perfect, and S. *Paul* ſaith the ſame, *Rom.13.10. Loue it fulfilleth the Law*, but becauſe we are not perfect, none of vs, in this world, no not the beſt, were he as good as S. *Paul* was, *Phi.3.14.* we are not to deſpiſe any who are not altogether void of loue, any in whom there is ſome goodnes, as the Prophet *Abiiah* ſpake, 1. *King.* 14.13. ſome token of this vertue of friendſhip and loue vnto men.

Secondly we muſt obſerue that albeit we cannot be perfect in this life, becauſe of our imperfection, and eſpecially in this kind, in friendſhip & loue, as hath bin ſhewed, yet muſt we ſtriue vnto it & ſeeke to attaine it. So doth S. *Paul* ſay in that Chapter,

where

where hee acckowledgeth his imperfection that he did follow yet after it, and endeuour vnto it, *Philip.* 3. 13. for as one saith well *non bonus esse potest qui perfectus esse nolit*: hee is not indeede good nor so to bee reputed, who doth not seeke, and endeuour, and striue vnto a perfection, as much as in him lieth, and this endeuour, requireth first sincere prayer, according to that of the Prophet, *Ps.* 119.15. *Oh that my waies were made so direct that I might keep thy statutes.* Secondly a going forwarde according to that God said vnto *Mos. Ex.* 14.15, *speake vnto the childrē of Israel, that they go forward*, so must we goe forwarde that is encrease more & more in loue, & friendship one towerdes another, 1. *Thes.* 4.10. & bring forth more fruit in our age, *Psa.* 92.17. and this if we do, it doth shew that howsoeuer our loue be imperfect, yet are we borne of God, 1. *Ioh.* 4.7. *vid.* truly regene-

rate with his ſpirit, becauſe hee hath giuen vs a minde to knowe him, 1. *Iohn.* 5.20. *vid.* hee hath giuen vs this minde to deſire to loue, and abound in it, and in the fruites of it, more then we do, contrarily thoſe who are of a nother maner of ſpirit, *vid.* who ſeek not, nor deſire to abound in goodneſſe, but in pride, and malice, and in contẽpt of others, from whoſe fountaines iſſue nothing but bitter waters *Iames.* 3.11. *vid.* from their heartes proceed bitter words & bitter deeds voide of all loue, and meekneſſe, or mercy or compaſſion, or good nature & affection, many times euen to their owne, *Rom.* 1.30. in one word auoid thoſe who deſire not to be gentle, and meeke, & louing, as Chriſt teacheth, *Mat.* 11.29. But froward & proude, and churliſh, cauſing feare, not loue, in the land of the liuing, *Eze.* 32.26. Theſe know not (I ſay) of what ſpirit they are, but we know them

them, that they are not of Chriſts ſheepe, they haue not his marke, they are nothing like him.

Thirdly we obſerue heere, that as there are diuerſe degrees of friendſhip, ſo this is the beſt, and moſt true and moſt perfect friendſhip in vs and in all men, to loue that is moſt and leaſt to be beloued, moſt or leaſt, *vid.* to giue to euery thing that is due and meete for it in this kind. *vid.* to meaſure our loue vnto euery thing, more or leſſe according as it is worthy, *hoc eſt*, ſaith a holy father *perfecta amicitia qua potius potiora & minus minora diligimus*, this is perfect friendſhip, when we loue more things better, and leſſe things worſe, our firſt therefore and greateſt loue muſt bee the loue of God, *vid.* the Trinitie, the loue of that fellowſhip and friendſhip 1. *Iob.* 1.3 which to haue it is eternall life yea al bliſſe, that can be thought, yea aboue all that can bee thought, this is that

which as it is farre more worthy then any other fellowship, or friendship, in earth, of father or mother, or frend, so must it farre exceede, the loue and desire, and longing after this all the rest, otherwise wee are not worthy of it, *Matth.* 10. 37. and without it, all other friendships are vaine, for what shall it profit a man, the friendship of all the world, were it neuer so much, if hee loose the friendship of God, for as it is *Marke* 8. 36. *What shall it profit a man to winne al the world on his side, and to loose the fauour of God?* who is able to cast body and soule into hell, as therefore the preacher saith, *Eccles.* 8. 2, *I aduertise thee to take heede vnto this*, that thou seeke his frendship his fauour aboue al else, & rather then prouoke him, then sin against him willingly, to bid father, friend, and all adew, *Luke* 14. 33. so saith a holy father *per calcatum patrem per calcatam matrem, perge ad christum,*

If

If thy father and mother and friende ſhould hange vpon thee, and keepe thee from Chriſt, treade them both vnder thy feet, rather then they ſhould ſo do, & go thou to Chriſt, where we may ſee how much, which wee are to take heed that we loue not the creature aboue the creator, 2. *Eſdr.* 15. 8. 47. which our nature is prone vnto, and how prepoſterous and abſurde it is, for the friendſhip of any man liuing, to ſin againſt God wittingly as many do, we ſay then that the beſt friendſhip and loue muſt be giuen to God, as due to him, and to none other, in that ſort and kind, but vnto him onely, the next is due vnto men, by Gods owne commandemēt and more or leſſe as they are more or leſſe worthy, for though we are commanded to loue all men and perfectly alſo, and as much as may bee, yet may that loue haue degrees more or leſſe, as there is in them more or

leſſe, that which ought to be beloued in them: for as the ſunne doth equally and fully caſt foorth her light but euery ſtarre is not multiplied alike, but acording to his nature ſome more, ſome leſſe, ſo though our loue be vnto all, yet as euery one is more worthy, ſo doth it reſt & abide, more fully vpon him, according to that *Matth.* 10. 13. where our Sauiour Chriſt bids his diſciples ſalute all generally, but as they were worthy, more or leſſe, ſo they ſhould let their bleſſing or peace abide, vpon it or not, *Sapientem* therfore ſaith one, *& perfectam animam talem diligat qualem vidit illam ſtultum, non talem ſed quæ eſſe perfecta & ſapiens poteſt, quia nec ſeipſum debet quis ſtultum diligere, nam qui ſe diligat ſtultum non perficiet ad ſapientiã nec fiet quiſquam qualis cupit eſſe miſe oderit qualis eſt*, a man may loue that ſoule which is indued with a greater perfectiõ of wiſdome and holi-

holineſſe as it deſerueth, and that which is not thought he loue it not ſo much, yet becauſe it may be ſuch he ought to loue it leſſe: for a man ſhould not loue himſelfe, in that is amiſſe, in that is not louely, in that is folly in him: for hee that ſo doth ſhall not come to wiſedome, neither can any man be that he is not, and deſires to be vnleſſe he diſlike and hate that he is, and ought not to be, this I ſpeake to this end to ſhew, that there may be differences in our loue, according to that wee ſee louely more or leſſe in him or her that is beloued, and ſo conſequently there may bee ſome one aboue all others whoſe nature, and mind, and maners we moſt like, and with whom we do moſt familiarly and neerly conioyne our ſelues, and communicate our ſecrets and truſt moſt, and moſt tenderly and ardently affect and loue, here may a queſtion or two ariſe:

First, whether this friendship may be with many or with moe then one. Secondly, whether it may dissolue or breake, or no: And thirdly, with what mind, *viz.* with what credence or suspition we should enter into it: whether this friendship may be with many or with more then one? I answer. With many, if it should bee it must needs be more slacke, as a flo ud that is parted into many riuers is more shallow, and doth runne more soft. Againe, if it be with many, there is no such certaintie or trust vnto them: for as a woman that hath many louers, hath none sure, so they that haue many friends haue none speciall and true, and proper vnto them as they are not proper to any one, *Amandi*, therefore saith one, *nec multi, nec nulli*, this ardent loue which wee call friendship is not to be bestowed vpon many; but vpon some one or more: yea, and not vpon more then one

one, for if it be hard to find one, who is ſo faithfull and conſtant vnto a man as his owne heart Eccleſ. 37. 13. vnto whom he may impart his ſecrets moſt ſafely, as hard it is, for ſo one, ſignifieth who was full of friends, and yet ſaith, *Nemo eſt amicorum meorum apud quem exprometre omnia occulta mea audeam*, There is none of my friends, ſaith he, that I dare truſt withall my ſecrets, if it be hard, I ſay, to get one: to get moe it is more hard, therefore ſaith *Eccleſ. 6. 6. Hold friendſhip with many, neuertheleſſe haue but one counſellor of a thouſand*, vid. though thou haue many friends in name, yet haue but one eſpeciall friend, who may be as thy ſelfe of thy counſell & ſecrecy: For as the Prouerbe is, *Vnũ egregium*, that which ſhould bee eſpeciall and excellent indeed, that ſhould be ſingular, and one and more then one need not, vnto whom we may impart our mind, and with whom wee may

counſell

conferre familiarly, and take counsell together, you will say then, Can this friendshíp breake and be dissolued? I answer, No, vnlesse the party be deceiued in him, hee chuseth to bee a friend, to thinke he is that he is not, like them of whom the spirit spake, Reuel. 3.9. who did say and seeme as if they were Iewes, but they were not or vnlesse their manners bee altered, as *Iudas* who of an Apostle became an Apostat, Mat. 26.15. for in such cases it is necessary to breake friendshíp with men, that wee loose not the friendshíp of God, which ought to be more deere vnto vs then any other: If it be so will you say it is good when we enter into friendshíp, to thinke that this may happen and so to loue therefore, *Tanquam osuri*, as if wee might hate, which sentence the Philosopher contemneth as hurtfull vnto friendshíp, and indeed friendshíp should bee voide of

suspition: for by how much the more a man doth suspect, so much the lesse he loueth and is a friend, *Quonam modo*, saith one, *quisquam amicus eius esse poterit cuius se putabit inimicum esse posse*, how can a man bee his friend whose enemie he thinkes he may be. I say therefore it is wisedome in this age of the world, wherein the hearts of men are very deceitfull, *Ier.* 17. 9. not to be hastie to ioyn in friendship with any, to trust any but where we ioyne, to do it with such mature and aduised deliberation, & confidence, and perswasion in our minds, that no manner of suspition, either of deceit or change may harbor in vs, but that we so loue as those that euer would loue, and if it happen we be deceiued and our loue suffer wrong, yet better is it to beare it then for the suspect thereof, to doe wrong, to dissemble loue, where it is not, or at least not so much through suspitions

of

of vnkindneſſe, of hatred, which we thinke may happen vnto vs.

The praiſe of Friendſhip.

HItherto hath beene ſhewed concerning frendſhip, what it is, the differences of it, the degrees of it, the cauſes of it, and the qualities and properties, and dueties of it, wherein eſpecially it is ſeene, and whereof it doth conſiſt & ſtand as a bodie of ſo many ſeuerall partes, wherof none may be lacking, all which are points of inſtruction, neceſſarie to be knowne of vs in this kinde.

Wee are now next to ſhew therefore the praiſes of this friendſhip before deſcribed: The conſideration whereof, may ſtirre vs vp to ſeeke after it, as a thing worthy to be ſought, and (when we haue happily found it) much to be eſteemed of vs, 3 things there

there are, which commend frendſhip vnto vs, the one is the difficultie and rareneſſe of it, the other is the vſe & profit of it, and the laſt is the deſire of all vnto it: for the firſt, *vid.* the difficultie and rareneſſe of it, wee ſay it is *vix inuenienda poſſeſſio*, a thing hardly to bee found, *ex omnibus ſeculis* ſaith one, *vix tria aut quatuor nominãtur paria amicorum*, in all ages there is mention made, but of three or foure paire of friends, whoſe friendſhip was true and conſtant, and memorable indeed and if we ſpeake, *non de vulgari aut de mediocri ſed de vera et perfecta amicitia*, not of any vulgar or moderate frendſhip (which vſually is in the world) but of a true and perfect friendſhip which ſhould be, it may be ſaid, for this cannot be but amongſt good mẽ and good women, which are very rare, yet many times thoſe that are good, their natures agree not, they are not meete for friendſhip, for familiarity

rity, for companionſhip, the one being oftimes ſociable and ſweet condition, as Chriſt was, the other ſolitarie auſtere, and hard to pleaſe, as *Iohn* Baptiſt it ſeemes was, *Matth.* 11.18. yet if they agree and ioyne in friendſhip, as Saint *Paule* and *Barnabas* did, it is not ſtable, as theirs was not. *Acts.* 15.39 therefore ſaith one, *ſunt firmi et ſtabiles et conſtantes eligendi cuius generis eſt magna penuria et indicare difficile eſt ſane niſi expertum*, they muſt be firme and ſtable, and conſtant, who ioyne in friendſhip, of which ſort, there are a very few, ſmall ſtore in the world, & yet it is hard to diſcerne or know thē, without long experience & tryall of them, good men be rare, as rare they are, for ſo one ſaid long ſince, when the world was much better then now it is, (*rari quippe boni numero vix ſunt totidem quot Thebarum porta et diuitis oſtia Nyli*) much more muſt frendſhip needes bee rare, for as a holy father ſaith,

ſaith, *amicitia nō niſi inter bonos oriri poſſe, inter meliores proficere, inter optimos cōſummari*, friendſhip can not be but amongſt good men, ne proceede but amongſt better, ne end but amongſt the beſt, but if you will ſpeake of a more ordinary, yet true friendſhip (which is found in ſome good Chriſtians and doth continue euen to the laſt, GOD forbid elſe) yet ſhall you find this very rare, for who ſeeth not euen amongſt good chriſtians very ſharp contentions to ariſe oftimes, & where familiaritie and acquaintance is great offences in minde and manners very ſoone to breede, yea ſuch as that either they do part a ſunder, as *Paull* and *Barnabas* did. *Acts.* 15. 39. Or if they might, they would ſo farre, therefore are we from that frēdſhip and loue which Chriſt ſhewed vpon earth to his friends and followers, and all the world, who did no ſin, neither was there guile found in his mouth

mouth, 1. Pet. 2. 22. And as one saith In all his life did so behaue him selfe, as if hee had noe power to hurt, either in word or deede: though he had all power in him indeede, so farre for the friendship that was twixt Ionathā and Dauid, who in life & death loued each other, yea so farre are wee from that friendship, the heathen man recordeth of Pylades and Orestes, who were cōtented to die one for another, as in their storie at large appeareth, so farre from that friendship which was betweene Scipio and Lelius, whereof the one testifyeth thus, *nunquam illum ne minima quidem re offendi, quod, quidē senserim nihil audini ex eo ipse quod nollem, vid.* I haue not offended him at any time in the least maner that I know, nor he me euer, finally so farre from the friendship of *Nacra & Charmione* & the loue which they bare to *Cleopatra* their Queene, who when they saw her dead, chose to die, and when

when they were halfe dead, were found mindfull of their Queene, and ſetting her crowne which ſhe vſed to weare aliue vpon her head beeing dead, ſo farre are wee I ſay, and the moſt of men from the friendſhip of theſe, though *Pagans*, wherof there is famous record in hiſtories, that euen the ſemblances of our true loue and friendſhip each to other (though it coſt vs nought) can hardly keepe, but it breakes forth at one time or other, either without cauſe of meere ſuſpition and vncharitable, yea oft vnreaſonable ſurmiſes into bitter cõtention of wordes, into reproches & ſlanders, and immortall hatreds, ſo that I ſay, if we ſpeake but of a moderate and true friendſhip begunne in vertue, which doth continue and abide conſtant vnto death, which cannot be but amongſt good men, this I ſay, it is yet hard to find, which thogh it be to bee lamented, yet doth this com-

cõmend it so much more as it is more rare, for as the prouerb is δύσκολα τὰ καλὰ things excellent are hard, yea as one saith, *in tota rerum natura nihil est cuius pulchritudini non respõdeat pene difficultas*, there is nothing, but it is so much more or lesse hard and rare, for the more parte, as it is more or lesse excellent, againe it is not only commendable, but admirable, as *Lot* was among the Sodomites, *Abraham* among the Chaldees, and *Elias* among the Prophets of *Baall*, so is it I say, a thing not to be commended onely, but admired rather, true and constãt friendshp and loue in such charity, and want of it, as is now adaies in the world: for as *Nathaniel* said of Christ *Iohn, chap* 1. 36. Can there any good come out of *Nazareth*, so may wee say of it, can it be now in the world, (where so much enuying and strife, and hatred, and all manner of seditiõ and euill working is) and when we

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The second thing which doth cõmend this vertue of frendship & loue vnto vs, it is the vse and profit of it, the vse as in regard of the necessitie & sweetnesse of it, in regard of the necessitie, for as our nature is sociable, and had it neuer so much, and might abound in all pleasures, yet if it haue not some companion, it mourneth, & seemeth to complaine inwardly of the want of it, and as the heathen mã said cannot liue without it, but must needes pine away & wast for greefe, so also is it necessarie, that hee haue some familiar companion and friend with whome hee may conuerse and talke freely without feare, and vnto whõ he may disclose safely, that is secret, that doth most delight or grieue him, this each man hath good experience and knowledge of in himselfe for if a man haue prosperitie, & haue none to whome he may declare and

tell

tell the ſame, his ſence (I deny not) is pleaſed) euen as the brute beaſt is, but reaſon asketh after one to whom it may ſhew the ſame, as Haman did. *Eſter.5.11.* and when it findeth none, it complaineth ſaying (as Abraham did, *Gen.15.2. O Lord God what wilt thou giue me, ſeeing I go childleſſe*) as who ſaie all were nothing without this, without a familiar friend and companion to reioyce with him. *Luk 15.6.* this God himſelfe doth ſeeme to imply, when he ſaith, *it is not good for man to be alone.* Gen.2.18. *and hee made him a help meete for him*, ſignifying that he neither might well bee alone, nor want a familiar friend, one fit for him, meete to be his companion alwaies, & the heathen man ſaith, as one that ſpake that which euery man doth not onely know, but feele and perceiue to be moſt true and certaine, that neither water nor fire, nor aire is more neceſſarie then friend-

ſhip

ſhip is, for beſides that it is naturall, and man is made for man, *homines hominum cauſa generatos*, each for other, and euery one for his friend, and his friend for him, ſo that the one cannot wel be without the other, but the one longeth for the other, as *Sichem* did after *Dinah*. *Gen.* 34. 8. ſo againe God hath made them ſo, that the one hath neede of the other, euen as ſtones copled and knit together. *Epbe.* 4. 16. the one hath neede of the other, for one woulde fall without the other, therefore God when he had made one he makes another: and ſaide hee made him a helper when he had leſſe neede a great deale then now, and as in the body one member cannot ſay he hath no neede of the other 1. *Cor.* 12. 21. 27. ſo hath God made men one to helpe and haue neede of another, that the deſire of ſocrity, and of loue, might be much more ſtrong, and more longed and ſought after

after, *res humane* saith one *fragiles caduceq, sunt semper, aliqui acquirendi sunt quos diligamus & a quibus diligamur. vid.* the thinges of this life are fraile, and vncertaine, and we know not what need we may haue (though wee now haue none) some therefore are to be sought whom we may loue, and of whom we may bee loued againe, & he that hath none, that hath not a friende a helpe, the preacher saith, *Woe vnto him for if he fall he hath not another to helpe him vp, Ec. 4. 10.* I speake not this as that it shold be the end of friendship, which seeketh nothing but it selfe, *vid.* delighteth to loue & to be loued, but as the vse of it & a fruit which cometh by it, and as it may fall out very necessarie also. This necessarie vse of friendship we cānot better comend then nature it selfe doth, which both mourneth, & bewaileth it selfe, when it wantes it, and when it hath it, reioyceth in

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it in respect hereof, some say that *Amicus est anime dimidium, vid.* the one half of him, as who say, he is like a mā maimed & impotent without him, & again, *amicus est vite medicamētū*, that is, a friend is as it were a medicine of life, as who say, without him he were as a man sick & diseased, & half dead, as a mā that had fallen amōg theues, & was woūded. *Luk.* 10. 30. *A faithfull friend* saith *Eccl. is a strong defence.* 16. 14. *& a faithfull frēd is the medicine of life. Eccl.* 6. 16. But now besides this necessarie vse of friendship, the sweetnes of it is much to be praised: for so the heathē man said, *Natura nihil solitariū amat, sēperq; ad aliquid tanquā adminiculū annititur quod amicissimo quoq; dulcissimū est*, nature is not solitarie but sociable, and desireth to adioyne it selfe in friendship to some one that may be a meete helper as strength vnto it, and this coniunction or amity, is so much more sweete, as it is more

sure, *quid dulcius quam habere qui cum omnia audeas sic loqui vt tecum*, what is more sweete then this? to haue one a companion, a friend, with whome a man may communicate his greatest secrecies and matters of most import safely and without feare, *quis esset tantus fructus in prosperis rebus nisi haberes qui illis eque ac tu ipse gauderes*, how could prosperity be so sweete, or the fruit of it so much wished, if thou shouldest not haue some one or moe, who reioyce with thee, as much as thy selfe, *aduersas res vero ferre difficile esset, sine eo qui illas grauius etiã quã tu, ferret*, it wold be hard to beare aduersitie if thou had'st not one, who should sorrow asmuch or more for it as thou thy selfe canst, to conclude, *et secundas res* saith one, *splendidiores facit amicitia et aduersas partiens communicansq; leuiores*, friendship maketh prosperity more full of ioy, more pleasing, and it parts the burthen of

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aduersitie, & beares a part, & makes it more light, more easie, more tollerable then else it would be, adde yet it comforteth and strengtheneth the hart. *Prou.*27.19, and is a tower euen against death, for after death hee liueth after a sort in him he loued, who is like him. *Eccle.*30.4, therefore saith *Eccleſi, friendlineſſe is as a moſt plentifull garden of pleaſure.*40.17. *vid.* it hath not some pleasure in one kind, or moe but all manner of pleasures in it, yea one saith, who had been greatly blessed with gifts of nature, and earthly fortunes and preferments, that none of them were comparable with the friendship he had, and enioyed with one man onely, who liued in his time To conclude therfore, so sweet is the vse of pleasure, so comfortable, that without it *cui poteſt eſſe vita vitalis*, what life can be liuely, can haue any ioy or content in it, for as old *Tobiah* said when the Angell saluted him.

Tob.5.5, what ioy can I haue that sit here and see not the sunne, so say I, what ioy can he haue that hath not a companion, a friend to reioice with him, he is like one that goeth about mourning. *Eccle.36.25*. he heareth the noise of minstrelsie and musicke, as the elder brother did. *Luke.15.28. vid.* he thinketh in his minde what pleasure they haue, who haue friends wherein to reioyce, and they in them likewise, but this is no pleasure, but rather a griefe of mind vnto him, because he hath none, we see then the vse of friendship, both in regarde of the necessitie and of the sweetnes of it, but now if we consider the profit that commeth of it, we shall haue yet more cause to commend and praise it for the profit of it, is very ample and great, both in regard of God, in regard of men, and in regarde of our selues; In regard of God for our frēdship and loue with men, who are like

God

God, eſpecially ſuch as are vertuous for the name of Chriſt. *Ma.* 10.40. becauſe they are diſciples, or prophets or iuſt men, this it doth commend vs to God, and makes him our frēd, & he vouchſafeth to call vs his frēds, *Iohn.* 15.14. and *Iohn.* 13.35. euen as *Abraham* was called, *Iames.* 2.23. an honourable title indeede, *Inter bonos viros ac Deum* ſaith one, *amicitiaeſt cōciliante virtute*, twixt God and godly men there is friendſhip for vertues ſake, this Saint Iohn doth expreſly teſtifie. 1. *Iohn.* 1.7. where he ſaith, that if wee walke in light (which hee expoundeth afterward in his whole Epiſtle to bee in loue one to another) we haue then fellowſhip, euen with the father and his ſonne; and this fellowſhip or friēdſhip which we haue with God through Chriſt, if we loue one another. *Iohn.* 13.35. it is of infinit value and profit vnto vs, for by it we are partakers of the godly nature

as S *Peter* speaketh. 2. *Epist.* 1, 4. with Christ, so Saint *Paul* testifyeth. *Ro.* 8. 17. of all the father hath. *Iohn.* 16. 13. Againe in regard of men, the profit of friendship is great likewise, for through it, we cõmunicate one with another in spirituall and temporall things, according to the seuerall gifts which God hath giuen. 1. *Cor.* 12. 2. that what is lacking in one may be supplied by another, if one be ignorant, his friend may instruct him, if weake, comfort him, if negligent, admonish him, if afflicted, pray with him, if poore, helpe him: for one frẽd should do for another what they can and haue care of him, euen as one mẽber hath care of another. 1. *Cor.* 12. 25. the saying is, *amicorum omnia sunt communia*, all is common amongst friends, common either in propriete or in vse, for the vse hath beene amongst heathen and christians both, that friends should vse their goods

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in common together, so we reade of *Pithagoras*, that hee taught his disciples to doe so, and in the primatiue Church, S. *Luke* saith, that they had all things common, and that none said, that any thing he possessed was his owne, for it was committed to the Apostles in trust, and distribution made to euery man according as hee had neede. *Acts.* 4. 35. which kinde of community, though it bee not a thing necessarie, as beeing not commanded in that very kind, yet did it shew the feruent loue and friendship which was betweene all them that did so, who as it is. *Acts.* 4. 32. *had one hart and one soule. vid.* did so loue and familiarly cõuerse & liue together, as if they had indeed bin not many but one, & howsoeuer it is not the maner or custome of friends, of saints & louers, to doe so now, ne is it necessarie either, yet in vse there should be and is amongst the best a community

that what one wanteth, the other supplyeth more fully, & specially vnto such, as we are most neere conioyned in friendship and familiarity withall, for the causes before alleadged, and generally to all as our state wil beare, and they may seeme to deserue, and haue more neede, this community is very profitable, for as it is. *Eccle.* 4. 9. *two are better then one, and a threefold coard is hardly broken*, & when there is *vtrinque fluens amor*, loue on both sides flowing from and to each other there is no losse but much delight & profit great, and manifold to either, for as the Sea receiueth the waters againe, which it letteth go from it into many riuers, *Eccle.* 1. 7, so doth a man the good he doth to his friends; yea much more, for ther is this aduãtage and encrease besides that if one haue care of many according to his ability, many haue care of one according to their ability, which is far greater,

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like as the King who is but one, and taketh care of his whole people, which are manie, hath thē all to take care for him, which maketh him moſt rich, moſt ſecure, moſt mightie, moſt happy of all other, it is therefore a very true ſaying, *maximas et plurimas commoditates continet amicitia* friendſhip hath in it moſt great and many profits.

The third and laſt thing which doth commend this vertue of frindſhip, it is the deſire of all vnto it, for all men loue the friendſhip and loue of all men. *Luke.* 6. 32, euen ſinners ſaith our ſauiour Chriſt, loue their louers and friends, *vid.* they are pleaſed with their frendſines & good will, it is that they deſire, they wold haue. *Nomē amicitiæ* ſaith one *barbara corda mouet*, the moſt barbarous doe loue frēdſhip, do ſeek it, do deſire it howſoeuer for many either throgh pride, or couetouſnes, contention or way-

wardneſſe or ſuch like cauſe, breake peace and friendſhip, as thoſe that preferre their money and honour, or will farre aboue it, *diuitias* ſaith the heathen man, *alii præponunt, alii potentiam, alii honores, multi etiam voluptates*. Some preferre riches, ſome power, ſome honour, ſome pleaſure, and for theſe thinges ſakes they looſe friendſhip, notwithſtanding I ſay ſimply, there is none but doth deſire friendſhip and loue, and chooſe it, rather then the contrary, *vid.* hatred and enmity, eſpecially ſuch a friend whom a man may ſafely truſt, with whom hee may conferre, euen the moſt ſecret thinges of his heart, a ſpeciall and moſt truſty and familiar friend, and companion, there is none I ſay, but doth deſire ſuch a one, for ſuch a one is moſt like vnto himſelfe, euen to his owne heart, which is moſt faithfull vnto him, *Eccle.* 21. 13. and therefore it cannot be but the heart

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should desire him, should affect and loue him, this made *Alexãder* to say of *Achilles* that he was hapy tha he had so good a frend as *Patroclus* was, this made *Darius* to say, that if he might wish so many wishes as are graines in a Pomegranet, he would wish noe other but this, so many true and constant friendes, as *Zopirus* was, and this made the *Scythians* (thus as one writes) to account him amongst them most rich, who had most frends, not most wealth. Who had not rather to be beloued as *Ioseph* was, of all the Country, and to be called a father, as they cryed before him, *Gen.* 41. 43. then to be hated of euery man as *Ishmael* was *Gen.* 16. 12. *his hand shall be against euery man, and euery mans hand shall be against him*, who had not rather to be well spoken of, as *Dauid* was, and *Saul*, when the women sang in their daunces, *Saul* hath slaine his thousand, and *Dauid* his ten thousand.

sand, 1 *Sam.* 18. 7. then to be reputed as a dogge and dispraised euen to his face, as *Hazael* was, 2. *Kings* 8. 12. Finally who had not rather to be lamented of all men and mourned for at his death, as *Iosiah* was 2. *Chro.* 35. 24. then to be buried as an asse without lamentation, *Iere.* 22. 18. thus then to conclude this point, wee see how worthy friendship is to be commended, both for the rareneſſe of it, for the vse and profit of it, and for the desire of all vnto it, heare a little the praise of it by others, *amicus* saith one *est desiderabile nomen homo vix apparens, infœlicitatis refugiū vix inuenienda possessio, secretorū receptor, indeficiens quies, amanda fœlicitas*, a friend is the name of a thing desirable, a man that hardly can bee seene, a refuge against misfortune, a possession scarce to be founde a receptacle for secrets, a rest without wearineſſe, and a felicitie to be sought and loued. *Amicitia*

citia saith another *est dimitibus pro gratia, panperibus pro censu exulibus pro patria, imbecilibus pro virtute, pro medicina aegrotis, pro vita mortuis, est enim eius suauissimus comes sinceritas affectionum, mutua obsequia, rerum honestarum crebra collatio, paritas voluntatū, vigens & inuiolabilis fides*, Friendship is an ornament or grace vnto the rich, a helpe or stay vnto the poore, to them that are banished as their cuntry, to them that are weake as their strength, to them that are sick as their phisicke, to them that are dead as their life, the most sweete companion of it is the sincerity of the affections, mutual duties and diligence in pleasing each other in all honest and lawfull things, often conferences, like mindes and willes, enduring and inviolable faith and constancie. Another saith on this wise, *nullam esse possessionē pretiosiorem vero bonoq; amico, nec alimnde plus fructus*

ami-

aut voluptatis capi, there is no possessi-
on more precious, more to be regar-
ded then a true & good frend indeed,
neither any way is there more fruit
or pleasure then of it, and the very
same said the great Philosopher. *Amicitia est maxima Bonorum externorũ* that of all things in earth that good are, frendship is the best, the greatest & most to be wished, & he saith fur-
ther, *nullus eligeret viuere sine amicis habens omnia alia bona*, no man wold de-
sire to liue without frends, though he had all other good things besides, vnto these many more like might be added, but by these may appeare the generall applause that is giuen to the praise of friendship, I will therefore conclude with that one sentence, of a holy writer *Ecclesiasticus* 6. 15. *A faithfull friend ought not to be changed for any thing; and the weight of gold and silver is not to be compared to the goodnes of his faith.*

Heere

Heere may wee obſerue, firſt that albeit inward and familiar and moſt perfect friendſhip, can be but with one, or very hardly, ne is it good it ſhould be with many as we ſhewed before, yet is there a frendſhip which is more largely extended, euen to all Chriſtians, euen to our very enemies *Eccleſi. 6. 6. hold friendſhip with many, neuerthelet haue but one counſailour of a thouſande*, whence we may gather that there is a twofold friendſhip, a more large & common, and a more ſecret and inward, neither is the one of theſe contrary vnto the other, for as we loue all men in Chriſt and for his ſake who loued vs, and commanded vs to loue euen our enemies euen them that hate vs, *Matth. 5. 44.* ſo may our loue be more or leſſe ardent and inward, as Chriſt is more in them, and as we haue more ſpirituall vſe and profit, and good by them, ſo no doubt *Dauid* loued *Ionathan*

than better then he did euery man, and Saint *Paul* his worke-followes *Coloss.* 4. and the 11. and our sauiour Christ himselfe, the disciple that leaned on his brest, *Iohn.* 13.23. And indeed familiarity & most inward affectiō, with them that are not known whom we cannot safely trust, this it breedes hurt, and therefore *Ecclesiasticus* giues a caueat not to bee too simple in this kind, *Eccles.* 17.18.19.

Secondly we obserue heere, that they who neglect friendship, either with one or with all either this familiar and inwarde, or that necessarie which Christ doth command, they depriue themselues of no smal benefite, of a thing most sweet, most profitable and worthy of all praise: for as there is nothing worse, then enuy or hatred, which doth consume and pine away it selfe. *Eccles.* 14.9. *wicked malice withereth it owne soule.* so is there againe nothing more swęete,

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more profitable then loue is. *Quam grata* ſaith one therefore *amandus eſt Deus, qui iubet vt hominem diligas*, how worthy is God to be loued of vs who commandes vs no other thinge but this, that we ſhould loue one another, euen this which is good and profitable for vs, according to that of the Apoſtle *Tituſ* 3. 8. theſe things are good and profitable vnto men. On the contrary, thoſe who neglect friendſhip, and loue amongſt men, theſe are moſt inexcuſable, that they will not do this ſmall thing which God commandeth, 2. *Kings* 5. 13. they will not beare this eaſie and ſweet yoake of Chriſt, *Matt.* 11. *vlt* no though he before did beare it alſo and gaue vs an example, and therfore biddes vs learne it of him, *vid.* do as he did, they are therefore I ſay, inexcuſable that prepare not themſelues to do it, but willingly walke contrary vnto it, not in loue, as the Apoſtle

Apostle speakes *Ephe.* 5. 2. but in enuying and strife, *Iames* 3. 13. and these are beloued of none, according to that of *Matth.* 7. 2, *with what measure ye mete with, the same shall it be measured to you againe.*

Thirdly and lastly we obserue, that if friendship and loue were so commended and praised of very pagans and heathen people, it ought much more to be commended and praised of vs, for alas they had no other respect but to this life, hauing little or no knowledge concerning another life, the assured promises whereof are made vnto vs, and loue commanded and commended not only as cheefe amongst vertues in earth 1. *Cor.* 13. *vlt.* but as a meanes to make vs accepted of Christ, in the latter day, *Matth.* 25. 36. and of his elect, *Luk.* 16. 9 we should therefore striue to exceede one another, and to abound in this duty the fruit whereof

whereof is ſo great 1 *Theſſa.* 4. 5. as touching brotherly loue ye need not that I write vnto you, for yee are taught of God to loue one another, 1. *Iohn.* 4. 9. *beloued let vs loue one another, for euery one that loueth is borne of God* Hebr. 10. 24. *let vs conſider one another to prouoke vnto loue, and to good worke*, whereby we may ſee that our duty is to loue and that this it doth ſhewe that we are of God, and therefore that we ought to ſtirre vp one another vnto it, and if wee couet to excell, as the Apoſtle ſpeaketh 1. *Cor.* 14. 12. to bee better or more great then others, *Luk.* 22. 24. let vs ſeeke to excell in loue, and in the fruits of it, for as a holy father ſaith excellently well, *quantū eris largus in dilectione proximi, tantum eris altus in congregatione Dei*, the more thou loueſt thy neighbour in earth, the greater ſhall thy honour and account be amongſt the Saints in heauen.

Of

Of the things which dissolue and breake friendship.

HAuing declared what friendship is, with the causes and properties of it, & shewed also how worthy it is to be praised and commended of vs. We are next to shew what it is which doth dissolue and breake the same, which shall bee profitable to consider that we may so much the more dislike & auoide the same, as we more desire and seeke after friendship, which is cõtrary vnto them, we haue already said, in our discourse of friendship, that this is one thing required in it, that it be constant, but because for the more part, friendes decay, and abide not, especially in time of trouble. Hence it is that true friendship is rare amongst men, if we then shall make knowne, the things which dissolue

ſolue and breake friendſhip we ſhall the better take heede of them, and ſhall more be moued to affect friendſhip and loue, as we ſhall more perceiue the vices which are contrary & repugnant vnto it, which are the cauſe of the decay of it, to bee worthy of hatred. The things then which are the cauſe of the breach of amitie and loue & friendſhip amongſt men, I take to be theſe, Raſhneſſe, Pride, Frowardneſſe, miſnurture, deceipt, great and incorrigible vice and wickedneſſe. Raſhneſſe in chooſing, as when we haſtily loue without due & ſufficient experiment and triall aforehand, and therefore ſoone repent vs againe, and ſo leaue to loue (as vnworthy) him or her whom we had choſen, as meete to bee beloued of vs. Therfore ſaith *Eccleſiaſticus. 6. 7. If thou getteſt a frind, proue him firſt, and bee not haſty to giue him credence, vid.* let there be firſt in cõmon friend-

ſhip

ſhip, ſuch an aſſay as may be ſufficiēt for a more certaine knowledge of him before thou ioyne in familiar & inward frendſhip with him, *omnium vitiorum atq; incōmodorū* ſaith one, *in amicitia vna cautio eſt, vt ne nimis cito diligere incipiamus, neue indignos*, this is in frendſhip one ſpeciall caution and meanes to preuent all inconueniences and euils, which may happen, that we do not raſhly or haſtily loue or receiue into ſecret frendſhip eſpecially ſuch as are vnworthy and vnmeet, *Eccle. 5. vlt. Do nothing raſhly, neither in ſmal things nor great*, much leſſe in our frendſhip in a thing of ſo great vſe vnto vs, ſhould wee bee raſh to loue them we knowe not, or to conuerſe familiarly with them, and vſe them as our ſecret and truſty friendes, for if we ſo doe, offences may come, and they ſuch, that as one ſaith *repente in medio curſu amicitias dirumpimus* we are forced to breake

breake of friendſhip euen when we leaſt thought.

The ſecond thing which is the cauſe of the breach of friendſhip it is pride, for there be many frends who after familiarity contēne their frēds whō before they either did or might admire, as the Fox did the Lyon, & ſo exalt themſelues with contempt and ſcorne of them, as if they were vnworthy of them, of their friendſhip, and loue, of their familiarity and company, which kind of behauiour of pride, is contrary vnto friendſhip, for frendſhip is *equabilis congruentia* an equality, an agreemēt or meet ioyning of two together, not a preferring of one before another, for this is odious and hard to beare *Eccleſi.* 10. 7. beſides ſuch a friend is ready to change as one that thinks none good enough for him, like a wilde Horſe that wil not beare any rider, ſo it is, *Eccleſia.* 33. 6. *as a*

wilde

wild horse neyeth vnder euery one that sitteth vpon him, so is a scornfull friend. The third thing which doth dissolue friendship, it is frowardnesse, that is such a waywardnesse in maners, and conditions, that nothing can please them, for there be some so froward that they will finde fault with euery thing, with that one speakes; 1. *Sam.* 17. 28. with that one doth euen where no fault is, as *Eliab* dealt with Dauid and if there be a fault it shall not bee couered, but openly tould oftimes with reproch and contempt against them as it were of purpose to vexe and offende them like *Rabshakah*, who when he was bid to forbeare to speake in the audience of the people he spak much more loud for it 2 *Kin.* 18. 27. & in a word if a man would, he cannot peaceably speak to them, so it is saide of Nabali 1. *Sam.* 25. 27. he is so wicked, say his seruants that a man cannot speake to him, such

ſuch friends are not to be commended, for their friendſhip and cõpany is very vnpleaſant, very tedious, very offenſiue: for howſoeuer a friend may tell a friend of his fault priuily, yet to do it diſgracefully, and openly and like a ſpie to watch for thy fall *vid.* to catch at thy wordes, and to cauill at thy doings, and to miſconſtrue thy meaning, and in thy beſt things to finde ſomething amiſſe, yea in that is praiſe worthy, and of a little fire to make a great ſparke, *Eccle.* 11. 32. *vid.* to aggrauate, and make things worſe then they are, theſe manners they ſhewe an vndiſcreete friende, or rather no friend, but a proud mind, which ſetteth more by his owne wit and will, then by his friende, and ſeeketh more to pleaſe himſelfe, then he doth feare to offend his friend, of ſuch the prouerbe is *Citius amicũ quam dictũ perdet*, He will rather offend his friend, though

it be to the losse of him, then he will bridle himselfe of his humour then hee will not doe according to his minde, how absurd soeuer it may seeme, such manners and fashions may cause a friende to abhorre his friend, his company and talke as being not for his profit or credit at all, but most cõtrary vnto him, & so consequently to depart from him, therefore S. *Paul* bids husbands not to be bitter to their wiues, least they shold be out of loue with thẽ lest they shold loose their frẽdship, & good wil by it & one saith very well, that if our seruãts that liue by vs, & cãnot be without vs can hardly yet beare with our waywardnes & sterne countenance, & wordes & taunts, how should our frẽds that seek nothing but our good wil & friendship, not only beare the same but loue vs as they should, if we so behaue our selues so frowardly, so vnpleasingly vnto them, there-

for

fore saith the wise man, *Prou.* 22.24 Make no friendship with an angry man, neither go with a furious man *vid.* haue no familiarity or conuersation with such as are giuen to anger & in thier anger frowardly bent not to be counsailed or spokē to or ruled.

The fourth thing that doth dissolue & breake friendship, it is misnurture, *vid.* a kind of rudē and wilfull and indiscreet behauiour, either in word or deed according to that *Eccle.* 1. 27. the talking of fooles is grieuous and their sport voluptuousnesse, and misnurture, *vid.* in ribauldry or filthy talke, *Ephes.* 4. 29. in foolish iesting which is not comely *Ephes.* 5. 4. and such sport as is with offence and hurt *Prou.* 26. 29. *metuas* saith one, *seurrantis speciem, præbere professus amicum*, A man should not shewe himselfe a scoffer that seemes a friend. And another *verecundia non debet abesse ab amicitia*

There should be a kinde of modesty and shamefastnesse in friendes, such as should shewe a reuerence, either to oth, erwere they neuer so familiar, and a care not to offend each other at any time, *Non solum colent se inter se ac diligent sed etiam verebuntur, vid.* they shall not only loue but reuerence and feare each other, and the want of this modesty and shamefastnesse, and good nurture, and behauiour, makes the one to dislike the other: for as modesty brings fauour *Eccles* 32. 11. So immodesty & rude audaciousnes breeds the cõtrary therfore *Eccle.* saith, a shamfast woma wil reuerẽce her husbãd, *Ecc.* 26.25. *vid.* she wil not be past shame but she wil haue care how to vse him and feare least she shold make any fault against him, and so againe the husband doth the like vnto his wife, according to that which one saith *Te valde mulier admiror & metuo*, & each man should

per-

performe the ſame to his friend: for otherwiſe *nec amor, nec timor ſine verecũdia eſt laudãdus*, if modeſty be taken away, nothing in frindſhip is worthy praiſe, for this is as one writes, *maximum ornamentum amicitiæ*, a greate ornament of it. the want whereof makes many willing to breake and forſake that friendſhip which they haue no pleaſure or delight in, as being vnwilling to play or bee familiar with him that is rude or vntaught, *Eccleſiaſticus.* 8. 4. and therefore they depart from him as from a fooliſh, *Prou.* 14. 7. and an vndiſcreete perſon. one that knowes not how to vſe a frend, how to conuerſe and liue with him.

The fift thing which doth diſſolue frẽdſhip, it is deceit, either in words or deedes, for this beſides that it is ſinne, and ſo odious, it is hurtfull alſo: and doth cauſe ſuſpition of diſſimulation in friendſhip and incon-

ſtancie, it is ſinne and ſhame: *Eccl.* 20 23. *A lie is a wicked ſhame to a man*, and Eccle. 20. 24. *a theefe is better then a man that is accuſtomed to lie*, it is hurt full, for it deceiueth him that beleeueth it, that truſts it. *Pſal.* 12, 2. *They ſpeak deceitfully euery one with his neighbour, they doe but flatter with their lips, and diſſemble with their double heart*, & finally it is cauſe of ſuſpition of incõſtancie, for how ſhould it be thought he will be conſtant & faithfull in the change of fortunes, and that to the death, who in ſmaller matters is vnfaithfull and inconſtant. *Luk.* 16. 10 ſuch therefore are not to be meddled with *vid.* ſuch as vſe to deceiue and wilfully lie and diſſemble, they are not meete to be receiued into friendſhip, for as one ſaith *firmamentum ſtabilitatis conſtantiæq; eius quam in amicitia quærimus fides eſt*, the ground of all ſtabilitie and conſtancy in friendſhip it is faith, and therefore as truth procureth

cureth loue euen of the king himſelfe for ſo it is. *Prou.* 16, 13, *the King loueth him that ſpeaketh righteous things*, ſo againe, lying deſerueth hatred of euery one that loueth truth, and therfore the frendſhip of ſuch is to be abhorred as hurtfull and euill, & deceitfull in the end, for *nihil ſtabile eſt quod infidum eſt*, and therefore it may bee ſaid to ſuch as the ſimple crabfiſh ſaid to the ſubtile ſnake, now deade and ſtretched out ſtraight at length, *ſtatè viuentem rectum et ſimplicem eſſe oportebat ſi ferri tuam conſuetudinem à bonis poſſulabas*. that is, if they would haue frendſhip with good perſons, their words ſhould not be diſceitfull and crafty, but ſimple and right.

The ſixth & laſt thing which doth diſſolue and breake frendſhip, it is great & incorrigible vice and wickednesſe, and this indeede is the alone and cheefe cauſe of all other: for all the reſt before ſhewed, though they

displeaſe, yet if they cā by any means be amended (ſuch ſhould bee the affection of a friend) he ſhould not forſake his frend for the ſame, and better were it to ſuffer much, and to beare many hard things eūē againſt nature, then to ſeeme inconſtant in forſaking him or her whome he once loued, for howſoeuer we may through raſhnes repent vs of friendſhip begunne, yet ſuch is the praiſe of friendſhip, which cheefly conſiſts in conſtancie, that it is no little diſpraiſe vnto vs: to giue cauſe iuſtly of ſuſpition in this kinde, that we be light minded, & our loue like a morning dewe, or as a Meteore which ſuddenly riſeth and ſoone fadeth, better is it therfore after frēdſhip begunne and continued long, to beare many things (if they may be amēded) then after experiēce to chooſe a new and beginne againe.

I haue ſhewed before in this diſcourſe, that for euery cauſe a man ſhould

ſhould not forſake his friend, for there are ſome light and common faults, frō the which or the like, none is free, ſome naturall defects perhaps which can not bee holpen: for theſe no man ſhould forſake his frend ne ſhould he vpbraid or caſt them in his teeth, but theſe which wee haue named hitherto, as pride, frowardnes miſnurture & deceipt, and great vice, and wickednesſe, theſe are ſo contrary vnto friendſhip, that if they will not be amended, either we ought not or cannot hold friendſhip, for if our loue and ardent good will be repayed with neglect againe, and froward conditions and faſhions, which ſhew rather hatred and diſdaine then true loue towards vs, or with vnciuill behauiour and words of offence that wound, or ſuch as deceiue or mock vs, and haue no truſt in them, I aske what pleaſure ſhould it bee to one to thinke he hath ſuch a friend (and if

there be e no hope of amends) if hee change, how can it be worse? therfore in the old law it was permitted vnto a mā to put away his wife if he hated her: *Malach.* 2, 16. the law prouiding for her that was hated herein, as deem ing it much better, and more sweete for her, to forsake her companion & friend, then to liue in continuall vnquietnes and hatred with him, & out of question, better it were (I speake boldly, for man and wife to part a sūder, and the one to forsake the other) (so they did not commit fornication) then to liue together with continuall offence and vexation.

I speake this to this end, that albeit a man should not forsake his friend vntill death, no not for any cause of priuat gaine or feare of hurt, yet in these cases, if as the Philosopher saith *Improbus euaserit & se corrigi non sinat*, he be giuen to vice, and it be insanable, or our good name be brought in.

in question, we may bee ill thought of through him, or finally wee haue no pleasure in him, yea more we, cānot liue in quiet with him. In these cases, I say, as the Apostle saith, *A brother or a sister is not in subiection to such*, 1. *Cor.* 7, 15. (and therefore if there haue not beene some solemne vowe or oath before God taken to the contrarie, as was betweene *Ionathan* and *Dauid*. 1. *Sam.* 20. 17. & as is betwixt euery man and his wife, otherwise I say, I see no cause but that a man or woman may forsake such a friend, for if he bee vicious and will not amend, we are forbiden in scripture their company, *Ephe.* 5. 7. much more their familiarity & secret frēdship: For it is cōtrary to that fellowship & frēdship we haue with the father & his sonne Iesus Christ, 1, *Iohn*, 1. 3, and therefore in this case it is necessarie, yea we ought to forsake them, I speake only of grosse sinnes

vnrepented of which vsually are in children of disobedience. *Ephes. 5. 6.* from which if a friend will not separate him selfe being admonished, wee must separate our selues from him, for otherwise as one saith, *qui malorū amicitijs illigatur eorum culpis ligatur & ab illo qui summe rectus est eo ipso iam discrepat quo malorum amicitiis vita cōcordat*, hee that ioyneth himselfe in friendship with the wicked, he is partaker of his sinnes, and so much more farre from God, as hee is neere vnto him, therefore saith one very plainly thus, *si quid vitii in amico cognoueris, corripe occulte, si non audierit corripe palam errantem amicum corrige, incorrigentem animo deseras*, If thy frēd haue a fault, reproue him in secret, if he heare not, tell him of it openly, if hee will not heare nor amend for any thing thou canst doe, forsake him, yea but will you say, what if a friend haue fallen into some such great and infamous

vice

vice, that albeit he hence forward promiſe amends, yet the infamie of it cannot but redound to his friend, to him that ſhall keepe company and hold inward familiarity and friendſhip with him? I anſwere, I thinke it may be pardoned if he leaue his frēdſhip, for if a man may forſake his wife for the cauſe of fornication, *Mat* 19.9. (howſoeuer ſhe promiſe amends) becauſe it cannot elſe be, but he muſt beare the reproch of it, much more may a man forſake his frend for the like cauſe, leaſt hee haue infamy by him, vnto whom he is not bound by any ſolemne vow & abſolute couenant before God, as a man is bound to his wife during life, and ſhe to him *Rom.*7.2. but by a free and arbitrary choiſe and conſent and will, only, therefore we read that *Ioſeph* whē he was eſpouſed vnto *Marie*, and ſhe was found with child, throgh an euill opinion he had of her, was reſolued

to forsake her without anymanner of question, had not the Angell appeared vnto him, notwithstanding this care must be had in any such departure, that wee doe it with as great a care on our part as may be, of the safty of his credite, whom we did loue and now dislike, for so we know *Iosephs* mind was, when he did think to depart from *Mary* to do it secretly, and the holy Ghost doth commend him in it, but say you, what if there be no such great cause of vice incorigible, or of some notable infamy to come vnto vs by the familiarity and conuersation, & company of a frend, yet if his conditions be such, so churlish, so wayward, so vnciuill, and so deceitfull, that wee haue no pleasure in his company, ne can quietly conuerse with him, should wee for these things forsake him? I answere, such may be the case we may, and that by right without any fault at all, for though

though a man haue ſpoken euill a-
gainſt his friend, yea he haue drawne
his ſword againſt him or haue woun-
ded him any way. *Eccle.*22.21. and
27.21. yet all this may be pardoned,
but there be ſome things yet worſe &
more grieuous to beare, and they are
theſe, *vpbraiding pride, diſcloſing of
ſecrets, or a trayterous woūd, & for theſe*
ſaith *Eccleſiaſt.*22.22. *euery friend will
depart*, as if he ſhold haue ſaid, it were
great ſimplicitie and imprudencie to
receiue ſuch a one who had ſhewed
himſelfe ſo indiſcreet, or ſo euill min-
ded into ſecret and familiar friend-
ſhip and truſt againe, And as for theſe
things a man may iuſtly depart from
his friend: So when he ſhall perceiue
his nature and manners to be ſuch
as that he hath no pleaſure in him or
his companie, ne can thinke that he
hath any in him either. What ſhould
let, why he ſhould not leaue or for-
ſake his familiarity, and ſecret and in-
ward:

ward friendſhip with him, for as one ſaith well, *Qui amat cui ipſe odio eſt bis perperam facit, laborem inanem ſumit & illi moleſtus eſt*, He that loueth him and deſireth his friendſhip and familiarity and company, who careth not for his, he is twiſe vnwiſe & doth offend two wayes, he doth labor in vaine and troubles him who neither cares for him, nor will regard any thing he ſhall doe to procure or gaine his loue vnto him.

Here may wee obſerue the difference twixt the worke of God and the worke of the Diuell, the worke of God it was good, yea, very good, *Gen.* 1.31. exceeding good, and of all other his workemanſhip in man was moſt excellent, created after his owne image and likeneſſe, *Gen.* 1.27. he created them Male and Female perfect, *Deu.* 30.4. *Perfect is the worke of the mightie God*, yea ſo perfect that as there was no poyſon of deſtruction,

on, *Wiſ.* 1. 14. ſo was there no ſeed of diſſention in them, how ſweete an amitie and friendſhip, then may wee thinke there was twixt the firſt 2 that liued when they were both right, *Ec.* 7.31. both like, *Gen.* .2.18. abounding in knowledge and in all maner of goodneſſe, either to other without pride, or offence, or hurt, then were they the very image of God indeed, *viz.* louing and good euen as he is, agreeable to that *Pro.* 31.12. *She will do him good and not hurt all the dayes of her life*, then who ſo had ſeen them might haue glorified God in them, 1. *Pet.* 2. 12. and haue ſaid and thought, admiring much in this wiſe how excellent and good is he that made them, *Wiſd.* 13.3. then was then, I ſay a golden time and then, but now it is farre otherwiſe: for ſince the diuell the enemy, *Wiſ.* 2.24. brought death into the world, and all manner of imperfections, inward and outward, there haue

ſprung

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ſprung

ſprung vp tares with good corne, *Math.*13.26. *viz.* with the good is euill mingled, and leſſe good more euill, leſſe knowledge, more ignorance, leſſe loue, more offence, leſſe gentleneſſe, more frowardeſſe, ſo that it may well be demãded whence this is, *Mat.*13.27. *Whence hath it tares*, for as it is *Eccleſ.* 7.31. *God made man right, but he hath ſought out manie inuentions.* And it is ſtraunge that men who were created like Angels: yea like God himſelfe, as we haue before ſhewed, ſhould appeare worſe then beaſts, 2.*Eſdr.* 8.30. as if they were the brood of Serpents, *Math.*3.7. and not the generation of God, *Act.* 17. 29. in this then appeareth the worke of God, and the worke of the diuell, the worke of God, who is worthy to be praiſed, *Pſa.*145.3. and the worke of the diuell, the enemy of mankind, and fower of diſcord, who is much to be abhorred, *Pro.*6.19.

Secondly,

Secondly, we may obſerue that theſe things temerity, pride, frowardneſſe, churliſhneſſe, and eſpecially deceit, and incorrigible great ſinne and wickedneſſe, theſe, I ſay, either one or all, they are the wotkes of the diuell, and proceed either from want of diſcretion, euen from the ignorance that is in men. *Epheſ.* 4. 18. or from want of natural affection, *Rom.* 1. 30. euen from a decay of goodneſſe in them, and therefore euery one ſhould put away theſe things and endeuour to cleanſe and free himſelfe from them, as he would be thought to caſt away the olde man with his luſt, *Eph.* 4. 22. as towards all men. ſo eſpecially towards ſuch as he is ioyned more neerly in friendſhip vnto: and moſt eſpecially towards him or her, that is choſen into moſt familiar, and entire, and inward friendſhip, according to that which one ſaith very well in this behalfe, *Eſto procul*

Procul lites & amara prælia, lingua dulcibus est verbis mollis alendus amor, viz. Let all strife and contention, pride, bitternesse, and brauling, and such like be put farre away, loue must be tenderly cherished with gentlenesse in words and deeds.

Thirdly & lastly, it must be obserued, that considering the imperfection of man is great, and amity and friendship so rare amongst men, as it is, and discord, and contention, and hatred and pride, with contempt and much offence, so ordinary, so frequēt in the world, we must neither thinke it strange in our friendship, be it neuer so great: yea neuer so perfect, though some offences arise, for alas who is he that hath not offended with his tongue, saith *Eccle.* 19.16. and who are they who haue not beene offended for one cause or other, if they haue liued and conuersed any long time together? this therefore should not be

be ſtrange, ne ſhould one ſeparate himſelfe from the fellowſhip and familiaritie of a friend for this, but in the aboundance of his charitie, as S. *Paul* teacheth. 1. *Cor.* 13. 7. *Suffer all and endure all, and ouercome all.* Rom. 12 21. and heale all, and amend it as he can, *Eccleſ.* 19. 13. 14. ſo he be innocent from the great offence, *Pſal.* 19. 13. either of much impietie againſt God, or of vtter ingratitude againſt vs and our loue and kindneſſe, which we haue no hope will be better towards vs by any meanes we can vſe or take to mend it, but as one complaines, *Vt dura cautes vndiq́, intractabilis reſiſtit vndis & laceſſentes aquas longe remittit, verba ſic ſpernit mea, viz.* Euen as the hard rocke reſiſteth the waues and will not receiue them, but lets them paſſe and flow away with neglect from it, ſo I ſay, when one ſhall be ſo vnkind, that neither good words nor gentle maners will pleaſe them,

them, nor loue any thing at all, but all is scorned and hated: Such a friend I say, differeth nothing from an enemie: for as one saith, An enemie that doth one no harme, is as much to be loued as a friende that doth not esteeme him.

Of the meanes whereby to continue friendship.

OF friēdship and of the praise of it, and of the things which do dissolue & breake it, we haue at large treated thereof, ther yet remaineth one thing more, tha we declare by what meanes we may continue friendship: for as hath been shewed, vnlesse it continue it is no thing, and it is very hard to continue becaufe the vertue of constancie rare in men, and the nature of me for the more part, such that the soone giue and take offence, an

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through it breake friendſhip, though neuer ſo deere, yea though they haue had neuer ſo good or long experience before of it: for ſuch is the loue of many to themſelues, that if they be diſpleaſed with a friend but a little, they can for their wils ſake forget all the good will that euer he did beare them, and good turnes done vnto them, like him who in his wrath ſlue a man, and in his ſelfe will digged downe a wall, *Gen.* 49. 6. ſo in their mood and for their minds ſake they turne their eyes from a friende that hath loued and reuerenced them, and ſhewed all tokens of good will towards them, no though ſuch vnkindneſſe would kill him they care not. So dealt *Herod* with *Iohn* the Baptiſt: for all the good wordes and Sermons which he had heard of him, when he ſpake but one worde againſt him, *Mar.* 6. 18. he tooke exception at it, and neuer after was reconciled vnto him

him any more, it were therefore a worke not superfluous to shewe by what meanes this frendship we speak of might continue and abide, that it be not like yce, brittle and readie to breake on a sudden, and vpon euery occasion, and to melt away oft-times when we would little thinke, and so in the end, the losse more bitter then euer it was sweete in the vse, the thinges therefore which may bee as meanes to keepe and continue the same, they are these fiue. First a sober and aduised choice. Secondly humilitie of minde, Thirdly meeknesse of manners. Fourthly, quietnesse voyde of suspition Fiftly and lastly, constancie in loue, and in the desire of all manner of vertue and goodnes. For the first a sober & aduised choice for the more circumspect wee ere whom we choose into our familiarity and frendship, the lesse cause we shall haue to repent vs afterward, and forsake

sake him *Ecc. 2. 20. Do nothing without aduisment, so shall it not repent thee after the deed*, do nothing without aduisment, much lesse a thing so necessarie and important as this, the choosing of a friend: for thy familiarltie, with whom thou maist conuerse, and whome thou mayest safe'y vse, and whom thou oughtest not to forsake all thy life, such a one I say, is to bee tryed before he be trusted, *Ec. 9. 10. Trie thy neighbor as neere as thou canst, Eam diligentiam*, saith one, *ad hibeamus in amicitijs comparandis vt ne quando amare inciperimus eum quem aliquando odisse possemus*, Let vs vse that diligence in trying those whom wee admit into our friendship, that when wee haue admitted them, wee neuer leaue them againe, *Post amicitiam credendum est, aut iudicandum illi vero proposcere officia permisset, qui cum amauerint iudicant, & non amant cum iudicauerint*, We must trie before frend-

ſhip and credit afterwarde, ſome contrariwiſe truſt befor they trie, and then trie, when it is to late, *Deus cogita ante tibi in amicitiã aliquis recipiendus ſit quũ placuerit, fieri tete illum pellere admitte tecum*, Thinke long, & conſider well, before thou receiue any one into friendſhip, but when thou haſt receiued him for thy friend, loue him talke boldly with him, *Cum amico omnes cogitationes tuas miſce*. Open thy very heart vnto him, this tryall it muſt be in the marking of his countenance, in his apparell, & the moderation of his mind and behauiour, *Eccleſ.* 19, 27. in his wordes *Eccleſ.* 27.7. in his conuerſation, and works, *Matth.* 7. 16. In his patience, and diſcretion, in deferring his anger, *Prou.* 19. 11. By theſe, and ſuch like I ſay, ſhall it appeare whether he be meete, according to the rules before giuen, to be our friend or no, if you aske, what time this triall muſt haue?

I anſwere, it cannot certainly be determined: for it is more or leſſe, according to ſundry varieties, and accidents, and occaſions, which may happen for experiment in this kind, and according to the diuerſe iudgements and abilities of men to diſcern and knowe by ſuch tokens and arguments, as ſhall be giuen, what is truly in them, and of all things whereby a man may try a friend, and knowe whether he be faithfull vnto him or no, there is none more ſure, more infallible, then aduerſity, then need, then danger is, ſo ſaith one, *cætera ſunt ſigna communia, periculum amici, certiſſimum ſignum*, Other ſignes may deceiue, but in aduerſity he that is a friend, may well be truſted. So ſaith one (when he was in trouble & much afflicted and founde friendes euen when he did little thinke) that he had no reaſon but to thinke them his very friends indeede, becauſe they could

get nothing by dissembling with him, and another saith, that hee did then vnderstand and knowe rightly indeede, what friends were faithfull vnto him, and what not, *cum neutris, referre gratiam posset*; When he cold gratify or do good to neither of thē, you will say, what if no certaine experience or knowledge can bee had of such a friend, as we may safely and secretly trust, by all these signes, or meanes of tryall, or any other such like? I answere, it is wisedome to beware, as *Ecclesiasticus* counselleth, 6. 13. *depart from thine enimies, and beware of thy friends*, Especially in these times, wherin as the Psal. cōplaineth 12.1.2 *there is not a godly or a faithful man left, & they do but flatter with their lips, & dissemble with their double heart*, Notwithstanding vse thy diligence to try, and thou shalt find: for as it is, *Eccles.* 6. 17. *Who so feareth the Lorde shall direct his friendship aright, and* 26.

24.

24. *a godly woman is giuen to him that feareth the Lord, vid.* A ſure friende, howſoeuer if thou wilt not repent thee afterwarde, nor wauer in thy friendſhip, but be conſtant euen vnto the end, it is neceſſarie that thou bee well aduiſed, that thou bee not haſty, but ſober and wary, in thy choyce, and becauſe no man can finiſh his owne workes *Eccleſ.* 38. 8. aboue all as it is *Eccleſ.* 37. 15. Pray to the moſt high, that he will direct thy way in the truth.

The ſecond meanes to continue friendſhip, it is to embrace humility of minde, according to that of Saint *Pet,* 1. *Epiſt.* 5. 5. *decke your ſelues inwardly with lowlines of mind,* and what lowlineſſe? inward and outward, inward that euery man eſteeme another better then himſelfe, *Philip.* 2. 3. and outward that euery man preferre not himſelfe but others, I meane not but euery one ſhould iudge of him-

selfe according to sobriety, *Ro.* 12. 3. & according to his place, & the measure which God hath giuē vnto him, notwithstanding this must be with this mind that pride be put far away, and we seek to be truly humble, that is, we lift not our selues vp, though we be maisters, but be as others that are vnder vs, *Eccles.* 32. 1. and as S. *Paul* saith, equall to them that are of the lower sort like them that are in degree, and worth, and account, and calling vnder vs, and (howsoeuer the world deemeth in the foolishnes of it) certaine it is, that it is no disgrace vnto any of vs, how great, how wise, or rich soeuer, to humble our selues, when Christ Iesus did humble himselfe, *Philip.* 2. 7. Euen to the lowest, yea it is a grace vnto vs, if we marke his wordes, and vnderstand them well, *Luke.* 22. 27. *Who is greater he that sitteth at the table, or he that serueth? is not he that sitteth at table*

table, but I am amongſt you as hee that ſerueth, And this humilitie, if it were in vs, it would preuent all manner of offences, and contention, which in our friendſhip ariſe amongſt vs, and trouble vs: for what ſcandal is there either giuen or taken, which cometh not of pride *Pr.*13.10. Only by pride doth man make contention, for whether it be euill words, or euill deeds, or reuenge of wrong, it cometh from this, that we in the pride of our hearts deſpiſe others, *Rom.*14.10. of whom we ſpeake euill, and whom we care not to offend, or otherwiſe we think ſcorne to be diſpiſed or hurt of them as the diſciples did *Luk.*9.54. which ſhould not bee amongſt chriſtians and they eſpeciall friends: for they ſhould be ready in loue, one to ſerue another, *Gala.*5.13. and to yeeld to another, and one to beare with another, *Rom.*15.1. and one to beare the reproofe and ſpeaking againſt

of another *Heb.* 12.3. & to ouercome another with goodnesse, *Rom.* 12.21 ready rather as Christ was to die like a lambe dumbe *Acts.* 8. 32. In his innocencie then that out of his mouth should issue out any thing but sweetnesse, and this minde, if it were in vs (though the worlde count it foolishnesse) and the wisdome of it bee contrary, wherof as S. *Iames* speakes cometh *bitter enuieing and strife, and all manner of sedition and euill worke*, Yet as Saint *Peter* saith, 1 *Pet.* 3. 13. *Who will harme you if yee follow that is good. vid.* If there bee nothing but good words, and good deedes proceeding from the humilitie of your spirits: for if any do harme you, blessed are ye for it, 1 *Pet.* 3. 14. It turnes to your good, their vnkindnesse and euill doing, but who is it that will harme you? yea that will not loue you, and hold friendship with you, and neuer leaue to loue you, vnlesse

it be ſuch as Saint *Iohn* ſpeakes of, 1. *Iohn*, 2. 19. *They went out from vs, but they were not of vs, for had they beene of vs, they woulde haue continued with vs.*

The third meanes, and helpe to continue friendſhip it is meekneſſe of manners, *viz.* to be free from all maner of oppreſſion or hurt any kind of way, full of curteſie, gentlenes & good fruits, without any ſhew of oſtentation, or pride, or giuing offence to any. this is that which was in Chriſt, and he willeth vs to learne it of him, *Math* 11. 29. *Diſcite a me quia mitis ego ſum*, Learne of me, for I am meeke or gentle, & this S. *Peter* doth expreſſe where he ſaith, 1. *Epiſt.* 2. 22. *He did no ſinne, neither was there guile founde in his mouth, when he was reuiled he reuiled not againe, when he ſuffered he threatned not, but committed it to him that iudgeth right eouſly, vi.* He gaue no cauſe of offence or euill

ſpeaking to any, & whē he was offēded & euill ſpoken of he tooke it patiently, this it was in *Samuel* as may appeare by that his ſpeech, 1. *Sam.* 12 3. *Behold here am I, beare record of me before the Lord, and before his annointed whoſe Oxe or Aſſe haue I taken, or whom haue I done wrong to, or whome haue I hurt, &c.* this meekneſſe *S. Peter* requiers euen towards them that perſecute vs and do vs harme, 1. *Pet.* 3, 16. ſuch and ſo great that it ſhould make euen our very enemies to ſpeake wel of vs, which howſoeuer in the world it is reckoned meekeneſſe and ſimplicitie, and of them who in their owne might will be ſtrong, 1. *Sam.* 29. and bring them downe that exalt themſelues againſt them, either in word or fact, *Iob.* 40. 7. & cauſe feare, *Ezech.* 32. 26. notwithſtanding Saint *Iames* telleth vs let them ſay or think what they will, it is the only note of true wiſdome, heare his owne words

and

and giue him credite as an Apoſtle, *Iames* 3.13. *Who is a wiſe man and indued with knowledge, let him ſhewe by his conuerſation his workes in meekneſſe,* Or if ye will not heare S. *Iames*, heare him vnder whom the moſt mightie, muſt ſtoupe, *Phil.* 2.10. who ſaith plainely that ſuch are bleſſed, *Math.* 5.5. *Bleſſed are the meeke*, and this meekneſſe as it brings bleſſedneſſe, the poſſeſſion whereof we yet haue not, but hope for *Rom.* 8.25, ſo doth it cauſe loue in this life preſent, and that of all good men: for ſo *Eccl.* ſaith 3.18. *My ſonne performe thy workes with meekneſſe, ſo ſhalt thou be beloued of them that are approued*, Much more then doth it nouriſh, and keepe, and maintaine, and continue all loue and concord, and friendſhip with them, who are our moſt familiar friends, and doe beare a moſt eſpeciall loue towards vs.

The fourth meanes or helpe to continue

continue friendſhip it is quietneſſe void of ſuſpition, *viz.* contentment without brauling or diſcord, and a good opinion or iudgement of him or her, with whome wee conuerſe, with whom we hold friendſhip, this it is not onely to giue no offence, 1. *Cor.* 10. 32. *Giue no offence, neither to Iew or Grecian, nor to the Church of God*, or any other, but to take no offence, though cauſe be offred, to ſuffer wrong, rather then make diſcord, 1. *Cor.* 6. 7. *viz.* to buy peace and quietnes with loſſe rather then for greedines of gaine to breake it and make debate, this is the counſell our Sauior Chriſt giueth, *Mat.* 5. 39. *He that will ſmite thee on the one cheeke turne to him the other, and he that will ſue thee at the law to take away thy coat, let him haue thy cloake alſo*: Which wee muſt not take ſimply, as if we ſhould part with any thing to whoſoeuer will take it; but ſo farre as wee are able and can beare,

beare, without impouerishing our selues & great hurt that may follow vnto vs, and so farre as we haue hope to win them on our part, to reclaime them by our gentlenes, in a word so far foorth as it may not worke great trouble & annoyance, & inconuenience euery way to beare thē, to resist, so farre we are to purchase quietnes with losse and iniurie, especially with them who loue vs & familiarly conuerse with vs, whom we should either ouercome with gentlenesse or turne away from them, and withdrawe our selues from their societie or fellowship, so far should we be either from selfe will and desire to please our selues rather then others, 1. *Cor.* 10. 33. or contention about words and questions of no momēt or vse, whereof cometh *enuie, strife, railings*, 1. *Tim.* 6. 4. or brauling, *Eccl.* 28. 11. or fighting, and strokes, and warres, *Iam.* 3. 1. which ought not to be: for as S. *Paul* saith,

saith, 2. *Tim.* 2. 24. *The seruant of the Lord must not striue, but be gentle toward all men*, and *Titus*. 3. 1. he saith, *Put them in remembrance*, as if he wold not haue it forgotten, *that they speake euill of no man, that they be no fighters but soft shewing all meekenes vnto all men*. This quiet and meeke spirit S. *Peter* commends and saith, 1. *Pet.* 3. 4. it is a thing before God much set by, and S. *Iames* commends it for the true wisedome, howsoeuer the world accounts of it, *The wisdome, saith he, that is from aboue is first pure, then peaceable, easie to be entreated, ful of mercy & good fruits, Iam.* 3. 17. and how pleasing it is, and able to procure, and cause, and keepe, and maintaine loue & friendship with men, with those that familiarly and daily conuerse with vs and vse our company, each man knoweth and the contrarie sheweth: for as the wise man saith it is better, and a man would rather & it pleaseth him more

to

to dwel alone or in a corner or poore cottage, or place in a tent quiet, then in a wide houſe or a faire and ſumptuous palace and place with contenſtion, *Pro.* 21.9. and better a little with peace and quietneſſe, a dinner of greene hearbes where loue is, then a ſtalled Oxe and hatred with it, *Prouerb.* 15. 17. and this quietneſſe it muſt bee voide of ſuſpition *vid.* it muſt haue a good opinion of him, or her, with whom we conuerſe, without iudging, and without hipocriſy, for iealouſies, complainings, murmurings, and ſuch like: they are contrary vnto loue and friendſhip: for he that loueth moſt truely, if his loue be not accepted, but hee be iudged vnkinde, and a very diſſembler, this may make him loue leſſe, and bee leſſe friendly, therfore *Eccleſiaſticus* ſaith 9. 1. *be not iealous ouer thy wife, neither teach her by thy meanes, an euill leſſon*, as who ſay, this may make her

euill

euill the sooner, when shee knowes shee is suspected of euill without cause: for as it is prudency to suspect a stranger, whom we know not, and not to trust him wherein he may hurt vs, *Eccles.* 8. 18. Because wee may well doubt of his good mind towards vs. So againe to suspect him whom we know, and haue receiued into familiar friendship, this it may be ingratitude in vs against him, you see when Christ saide to *Peter Symon Ioanna*, Louest thou me? The first second, and third time *Peter* was sory, *Iohn* 2. 17. *He said vnto him, the third time, Louest thou me?* as if he had mistrusted or suspected the truth of his loue vnto him, & as a frend shold not bee suspitious, so should hee not bee brought into suspition of his frind, by any misreports, or slanders, that shall be spoken against him, so saith one very well, *Est boni viri, quem eundem sapientem licet dicere, hac duo tenere in amici.*

amicitiæ, primum ne quid fictum ſit, deinde non ſolũ ab aliquo oblatas criminationes depellere, ſed ne ipſe quidẽ eſſe ſuſpitioſum ſemper aliquid exiſtimantem ab aliquo eſſe violatum. A good man endued with wiſdome muſt in his frẽdſhip obſerue theſe two things: Firſt, that he diſſẽble not, but deale plainly and truly, and ſecondly that he do not only giue no credit to any euill ſayings againſt his friend, but that he be not himſelfe ſuſpitious of him as if he were not a true frend, as if he were any way vnkind vnto him, I ſpeake not this that a man ſhold not beware in caſe of great import, as of life, being warned as *Gedaliah* was, *Ier.* 41. 2 Euen of his moſt ſecret friend, eſpecially in theſe times, wherin there is no truſt, to her that lyeth in thy boſome, *Micah.* 7. 5. or vpon euident preſumption or cauſe, as that of Macabeus with Nicanors 2 *Mach.* 14. 30. But in light and ordinary caſes

ses to be suspitious of a frend, & with out cause also to iudge him, to complaine of him, to speake euill of him, this it is cõtrary to loue & frendship, 1. *Cor.* 13, 17. And of it cometh euill surmises, 1 *Timoth.* 6, 4. Grudges, *Iames* 5. 9. And backbitings *Iames* 4. 11. which engender strife, and no good, *suspicionibus* therfore *securis* as the prouerbe is, away with all suspitious & euill thoghts: for as one saith, *ꝑ aliquem amicũ, existimes cui non tantum credis quantum tibi vehementer erras & non satis, nosti vim veræ amicitiæ.* If thou takest any man to be thy friend whom thou dost not credit as thy selfe, as thine owne heart, thou knowest not the force and vertue of true friendship indeede, ne what it meaneth, and again, *Cum amico omnes cogitationes tuas misce, fidelem si putaueris facies,* Open thy heart, yea thy very secrets to thy friend and credit him, without suspition: for in so doing

doing thou ſhalt bind him more ſure to thee & giue him cauſe to be more faithful, ſo you may ſee in *Ioſeph* who was the more faithfull vnto his maiſter, becauſe he truſted him ſo much and if he had not been, he confeſſeth againſt himſelfe it had beene a great wickednes in him *Ge.*39.9. I ſay then *Ita amicum habeas vt inimicum putes*, So to vſe a friend, as if we thought he may be an enimy, it is a leſſon of good warineſſe in theſe our times, wherin there is ſo litle truſt & ſo much deceit in men, yet ſo that we remember *ſuſpitio eſt venenum amicitiæ*, Suſpition is the very bane and poiſon of frendſhip more or leſſe, and therefore that we baniſh it ſo far foorth as we may, without hurt, and further if we ſhold ſhew our ſelues to ſimple herein as the word deemeth, and not take exceptions where there is iuſt cauſe, & moue quarrels & ſuſpitions againſt them, who are our familiar and profeſſed

feſſed true frēds eſpecially in ordinary & vſual caſes, where no great hurt or danger may follow, whether with thoſe with whom we are ioyned by conſent of mindes in the way of vertue, or by vowe & couenant before God, or by affinitie and propinquity of bloud, or finally by familiarity in conuerſation and life, this I ſay is praiſe worthy. if notwithſtanding they be froward and vncurteous, and vnkinde, and giue cauſe of ſuſpition and complaint, and quarrels, wee yet beare it as the great Apoſtle teacheth in a caſe not farre vnlike, 1 *Peter* 2.19 And if our lenity in this kinde be not a meanes to encline and moue their harts to loue vs more, but leſſe for it, when they call to minde their faults, *Gen.* 41.9. This ſhall be great aboue other, yea more great then that of *Pharaohs* Butler who forgate *Ioſeph*, which he confeſſed againſt himſelfe, and when our dayes are numbred,

then

then ſhall it not repent vs, as *Abigail* ſpeakes vnto *Dauid*. 1 *Sa.* 25. 31. of our ſufferance & forbearing one another as S *Paul* teacheth *Coloſ.* 3. 13. (much more thoſe who are our friends, whō we dayly & moſt familiarly cōuerſe with) this I ſay would not be vnderſtood againſt diſcreete and iuſt and plaine reprehenſions, whereof wee haue before treated, and which are moſt neceſſarie in their place, as wee haue ſhewed, but againſt frequent, & vſuall and dayly brawlings, which ariſe of iealouſie and ſuſpition of a friende, of doubts in our hearts, that he doth not loue vs, but diſſemble with vs, which without manifeſt cauſe, & certaine knowledge, & argumēt ſhold not be, & if it be known to be ſo indeed, & cānot by any means be holpe or amended, ſuch familiarity or friendſhip we may forſake, as being not bound vnto them that hate vs, or if by law and couenant being

bound

bound, we cannot, we are then to beare it as our Crosse, and the more patiently we doe it, the more is our praise. Howsoeuer wee can at no hand admit amongst friends for any cause, bitter enuying and strife, *Iames*, 3.14. causelesse complaints, continuall and daily quarrels, and suspicions each of others kindnes, which shewe rather hatred then loue, and are a meanes of enmitie, and not a helpe to procure loue and keepe and maintaine friendship amongst them, but quietnesse of manners alwayes voyd of all suspition and mistrust, except necessarie cause be of meeke reprehensions and reproofe, which must be in loue and in all appearance of it (for there must bee no dissimulation in true friendship but plain dealing) and therefore what offends that cannot be borne without grudging, that must be declared. And this though it make some litle ods and discord

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in the while, yet *Huiusmodi discordia maior fit concordia*, Such discord makes the concord afterward more great, as vpon an instrument well stringed, though euery string hath a distinct sound, yet the musicke is much more pleasant, so saith one very plainely on this manner, *Nonnunquam accidit vt inter amicos aliqua redargutionis nutrita discordia maiorem postea charitatem percipiat*, Many times for little discord amongst friends which commeth by occasion of some necessarie reproofe and plaine reprehension is the cause of much great & ardent loue and affection and charitie either to other, and hee giues the reason of it, because that which did offend or displease aforehand being told, is amended. We say then, and so conclude this point, that quietnes of maners, without mistrust, or giuing heede vnto misreports or tales, other then shall haue in them apparant truth,

truth, and matter of great moment, and danger to vs ward. This it is a meanes to cõtinue friendship, as again the contrary suspition and murmuring, and euill speaking, is a great enemie and poyson vnto it, and a cause of the vtter decay and losse of it.

The last meanes, and helpe to continue friendship, it is constancie in loue, and in the desire of all manner of vertue and goodnesse: for inasmuch as the friendship of godly men is begun in vertue, & doth proceede and end in it, there must be in either a constant will to be vertuous and a stable mind & iudgment, each to like and affect of others vertues, for if either the one depart from vertue, from righteousnesse vnto sinne *Eccles.* 26. 29. or the other leaue to loue him for his vertue, as *Saul* did *David* when the good spirit departed from him, and the euill spirit came vpon him, 1 *Sam.* 16. 14. If so it bee I say

ſay it cannot bee their friendſhip ſhould abide, ſhould continue, *Sunt igitur* ſaith one, *firmi & ſtabiles & conſtantes eligendi*: They are meete for friendſhip, and to be choſen and admitted into the familiaritie of it, and none elſe, who are firme and conſtant and ſtable, both in the loue of vertue & in their affection, towards others whom they haue choſen in the way of vertue. there muſt bee therefore a following after vertue, vnto the end *Hebr.* 12. 14. Follow peace and holines, and 1 *Cor.* 12. 31. deſire you the beſt gifts, and 1. *Co.* 14. 12. ſeeke to excell vnto the edifying of the Church, *and Philipi.* 4. 8. *Whatſoeuer things are true, whatſoeuer thinges are honeſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, or if there be any praiſe thinke on theſe things.* And this minde who ſo hath, it cauſeth him to loue him that

is so minded, and to be loued againe of him: for they both haue one spirit, *Eph.* 2. 18. Which teacheth and begetteth in them loue one towards another, 1. *Thes.* 5. 9. yea towards al that haue the same spirit and mind, *Phi.* 3 15. And walke according to the rule. *Gal.* 3. 6. And are partakers of the same hope, *Eph.* 4. 4. *Propter probitatē atq; virtutē eos quos nunquam vidimus diligimus.* For vertues sake, and integrity of life, the same spirit of faith, 2 *Cor.* 4. 13. And the same spirit of loue, and desire to imitate Christ, *Ephes.* 5. 2. For these chinges sake, I say, we loue euen them we neuer saw the Saints before Christ, *Heb.* 11. 40 And since Christ, the congregation of the iust, of the first borne, which are written in heauen, *Hebre.* 12 23. But of all, especially him or her, whō we haue chosen, as Christ chose his Apostles, being on earth most familiarly, and most friendly, and inward-

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ly to conuerse with, and most neerly and truely, and fully to loue, to affect *Vt quoniam solitaria non posset virtus ad ea quæ summa sunt peruenire, coniuncta & sociata cum altera, perueniret,* That because we cānot wel alone, & without a companion, and familiar frend come to blisse, to that wee hope & look for, we may the better being ioyned and associated to a meet helper, like our selues, with society & friendship, one calleth *Ad summum naturæ bonum, optimum beatissimúq; comitatum* The best and most blessed cōpaniōship & society euen to heauen to euerlasting happinesse & such a friend ought we not to forsake for any cause, except he first forsake the way of vertue, and vs, for otherwise if he continue in vertue, I meane by vertue, the profession of the glorious faith of Christ, *Iames* 2. 1. ioyned with innocencie, loue and integrity of life. 1. *Tim.* 1. 5. In minde and desire at

least, *Rom. 7. vlt.* Not in perfection which cannot be in this life, *Phili.* 3. 12. if so it be I say, that hee bee thus minded, for so Saint *Paul.* speakes, *Philip.* 3. 15. we ought to continue our loue vnto him, as Christ doth his loue to vs, in the like case, *Iohn* 15. 10, & the father did to him likewise, *Iohn* 15. 16, *ye haue not chosen me*, saith Christ *but I haue chosen you*, to his Apostles, and as he had chosen them, so did he neuer forsake them, but loued them alwaies, no not *Iudas*, that lost one, til he had not only forsaken him as the rest did, *Mark.* 14. 50. but betrayed him, and so condemned in his conscience, and ashamed that he chose rather to go to his owne place *Acts.* 1. 25. euen to hell, then to returne againe, vnto him, the like constant affection must be in vs to continue in friendship, euen in that godly frendship, and fellowship, shewed with them, whom wee haue chosen

as

as meete for it, and this to conclude h is point is the best meanes to continue friendship, and aboue all other most cheefe, to continue in loue and godlinesse alwaies, So doth God cõtinue his loue vnto euery one of vs, *Reuel.* 2. 10. Be faithfull vnto the death, and I will giue thee the crown of life. *vid.* I will neuer forsake thee, but bring thee to blisse, and so doth euery one of vs cõtinue frēdshipvnto other, & no otherwise according to that of *Salomon*, with *Adonijah*, 1 *Kin.* 1. 13. *If he shew himselfe a worthy man, there shall not one haire of him fall to the earth vid.* I wil be kinde vnto him, as my brother, *but if wickednesse bee found in him he shall die, vid.* I will not regard him.

Heere note first that there is noe true and constant frendship without vertue, nor any vertue without piety, and therfore, *Pietatem colendam esse*, That men ought to embrace pietie,

to be religious and godly according to that of the Prophet *Isaiah.* 55. 6. *Seeke the Lord while he may be founde, and that of Paul. exercise thy selfe vnto godlines* 1 Tim. 4. 8. *And that of the Angel flying in the middes of heauen, and preaching and saying* Reue. 14. 7. *Feare God, and that of another Angell that stood in the sunne, and cryed loude* Reu. 19. 17. *Come and gather your selues together to the supper of the great God. Inter bonos viros ac Deũ*, saith one, *amicitia est conciliante virtute.* We haue friendship and amity with God through vertue; *vid.* if we prepare our harts to worship and serue him as we should, and if we haue amity and friendship and fellowship with him, and with his sonne, 1 *Iohn* 1. 3. then are we of his household, and haue felowship with his Saints, *Ep.* 2 19. first and last friendes all, a multitude of friendes, and of all some one may be chiefe, and aboue all, a faithfull yoake-

yoake-fellow and companion in the Lord through all our life, *non quisquã efficitur amicus Dei, niſi purgatiſſimis moribus*. No man can haue friendſhip with God, vnleſſe hee prepare his heart aſmuch as in him lyeth, to bee pure as he is, & therfore he that hath this hope as Saint *Iohn* ſaith; 1 *Iohn* 3. 3. purgeth himſelfe, and if hee do, S. Paul telleth vs he ſhall be ſanctified and meete for him, 2. *Tim.* 2. 21. *vid.* admitted into his friendſhip, otherwiſe he may fancy it, as many do in theſe wicked daies, but S. *Iohn* ſaith plainly, and his words muſt needes be true, they wil deceiue themſelues 1 *Iohn* 3. 7. 8. Let vs therfore ſeek the friendſhip and loue of God, his face, & fauour aboue all, *Pro.* 29. 26. let vs ſeeke knowledge yea euery man for himſelfe, 2 *Eſdr.* 8. 51. Search the ſcriptures dayly, *Iohn.* 5, 39. Let our eyes be vpon it, as the eies of the liuing doues vpon the riuers of the wa-

ters, *Cant.5.12*, And what we know let vs doe, like wise men, & not like fooles, *Matth. 5. vlt.* So shall wee haue his friendship, so shall we haue him *Emanuel vid.* God with vs, *Mat. 1,23.* And if he be with vs, there are many with vs, as with *Elizeus. 2. Kings.6.16.* And they are blessed that are with vs, & cursed that are against vs, according, to that of *Iob. 27, 7. Mine enemie shall be as the wicked, and he that taketh part against me as the euil doer*, and some one especiall friende shall God giue thee, which shall not forsake thee, a guide, a companion, a familiar friende vnto thee, *Eccle.6.17. 26,24.* this honour haue al his Saints, *Psa.149.9.* Thus shall it be with them that are his.

Secondly we note here how profitable, and comfortable a godly life is, euen in this present world, which hath not only the loue of God, *Rom. 8.32.* his protection, and fauour,

Peter

Pet. 3. 12. And the hope to come whē this life is ended, 2 Cor. 5. 1. (then which there is nothing ſweete or to be deſired, as the Preacher ſheweth throughout his whole booke, of the vanitie & miſerie of all elſe but this) not only this I ſay, but a godly life hath alſo the friendſhip of the Saints, and Angels, an innumerablē ſort, *Reue:* 7. 9. Which are all fellow ſeruants, and brethren, and diſdaine not to be ſo called, as may appeare by that one inſtance and example, *Reue.* 22, 9. On the contrarie, the wicked haue God againſt them, 1 Peter. 3. 12. and all that loue God hate thē, Pſa 139. 9, 31. Yea their owne children and friends ſhall complaine of them, &c. 7. 41. And teſtifie againſt them, *Wiſ.* 4. 6. And Sathan whō they ſerue, ſhal delight to puniſh them, to torment them euermore, as his ſlaues and captiues, at his wil, who hath no mercie, *Agnoſcit gemitus & pœne, par-*

cere neſcit, The more they crie, the more doth he puniſh, and the more is his delight, *Gal.* 5. 13. *Bretheren ſaith the Apoſtle, ye are called to libertie* a libertie indeed, & benefite ſo great, as no tongue can tell it. Will you ſee the difference twixt the ſeruice of Chriſt, and of Sathan, *Titus* 3. 3. *Wee were in times paſt vnwiſe, diſobedient, ſerving the luſts, and diuerſe pleaſures, lyuing in malicionſnes, & ennie, hateful & hateing one another, vid.* all in diſcord and crueltie, readie to deuoure & be deuoured one of another *Galat.* 5. 15 a miſerable caſe like vnto that play, (for ſo they termed it) of *Abner* & *Ioabs* men, when euery one caught his fellow by the head, and thruſt his ſword in his ſide, 2 *Sam.* 2 16. This was our caſe I ſay, and is by nature without chriſt, but now are we al one 1 *Cor.* 12. 13. *by one ſpirit are we al baptiſed into one body*, and againe, *ye are the body of Chriſt, and members for your part*

1 *Cor.*.

1 *Cor.* 12, 27. So farre from doing hurt one to another, (I speake of the that be truly Godly indeede, not of them that seeme & are not) that they are in each others hearts ready to die and liue together, 2 *Cor.* 7. 3. a sweete change, *Christi vita* faith a holy writer therefore *preterquam quod sola ducit ad fœlicitatem, nulla est in hac vita commodior*, A christian and godly life is most profitable, euē in this life, besides it bringes a man after this life to euerlasting happinesse, so saith S. Paul. 1. *Timo.* 4. 8. *Godliner is profitable vnto all things which hath the promise of the life present, and of that that is to come*, And Ecclesiast very plainly saith 23. 27. *there is nothing better then the feare of the Lord, and nothing more sweete then to take heede vnto the commandements of the Lorde*, We conclude therefore against all prophane and godlesse persons, & hippocrites and impenitent sinners, in what kind

soeuer who will not turne and seeke after God, ne set themselues in any good way, or abhorre that is euill, with that of the wise man in his book *Wisd.* 3. 11. *Who so despiseth wisdome and discipline is miserable, their hope is vaine, their labours are foolish and their workes vnprofitable.*

The Conclusion

THus hast thou Gentle Reader the picture of friendship, with the partes and properties, causes and contrarieties of it, in the which I haue laboured, but cannot attaine to expresse the excellencie of it, yet could I haue bin much more large, but this is the summe, that which lacketh, I leaue to them, who are of deeper, iudgment, albeit indeed none in this life can perfectly do it, because no man hath perfectly knowne it, the beginning of it is with God, and with him it is in fulnes euen as the fulnesse of light is in the sunne, for God is loue, 1, *Iohn* 4. 16. Euen as the sunne, is light it selfe, the lustre of it euery mortal eie hath seen but it dwelleth, or abideth in none, but in his Angels, and Saints onely, as the light of the sunne, though it shine

ſhine vnto all, and all ſee it, yet doth it abide or dwell in none, but in thoſe bodies, which the Philoſophers call *Lucida, vid.* the moone and ſtarres, & ſuch as giue a light, as ſhine in darkneſſe, agreeable to that Saint *Paul* ſpeakes, of the Saints in earth, *Phil. 2.15. that they ſhine as lights in the world* This picture therefore of loue and friendſhip, (though imperfect I confeſſe) may yet ſerue to this vſe, that who ſo looketh in it, as Saint *Iames* ſpeaketh of the law of libertie, may ſee, and trie, whether he belong to Chriſt or no, for as one ſaith *Charitas eſt fons proprius, ſingularis bonorum cui non communicat alienus* Charitie is a ſingular and moſt eſpeciall fountaine, and welſpring of goodneſſe, which no ſtrainger or wicked one haue, none but the godly, and elect onely, therfore ſaith Saint *Iob. 1 Epi. 4.12. 13. No man hath ſeene God at any time, if we loue one another God dwel-*

leth

leth in vs, and his loue is perfect in vs, hereby knowe we, that we dwell in him, and he in vs, because he hath giuen vs of his ſpirit, As if he ſhould haue ſaid, we cannot ſee God, but wee are ſure by this, that we pertaine to him, euen by this gift of charitie, the gift of his ſpirit, which he hath giuen vs, & as we know by it, in our owne ſelues that we belong to God, ſo may wee knowe others, and others knowe vs by it, ſo our ſauiour Chriſt telleth vs, *Iohn 13. 35. By this ſhall all men know you are my diſciples if yee loue one another*, And in a word, what can bee more to commend this vertue of charitie and loue, and friendſhip vnto vs then this, that by it wee are moſt like vnto God, and moſt vnlike vnto the Deuill: moſt like vnto God: for ſo our ſauiour teacheth, *Matth. 5. 45.* and moſt vnlike the Diuell: for if ye wil talke of knowledge, of eloquẽce, of power, of riches, of wiſdome, he hath

hath more then any mortall creature yea he can counterfait faith, as Saint Iames telleth vs. 2. 19. but as aholy father saith most sweetly, *Solam charitatem sancti spiritus, Diabolus non potest imitari*: Only charitie, loue, and frendship vnto God and men, the Diuill is so farre from it, that hee can by no meanes counterfaite it, therefore S. Iohn saith, that heere is our confidēce euen this, that we can before him assure our hearts that we haue this charitie, that we loue indeed, this charitie is in God, and for God: so one saith *perfectam charitatem habet, si amicum diligit in Deo, & inimicum propter Deum*, This is perfect charitie if thou loue thy friende in God, and thine enemie for God, in God, *vid.* because he iudgeth him to bee faithfull, and pertaine to God, *Acts* 16. 15. and no otherwise, not in vice or sinne, which ought not to be, and for God, *vid.* his commandement and will sake: for which

which cause we are to loue yea euen our very enemies, so saith one, *Hominem si dignus est ama, quia dignus est, sin indignus quia deus dignus cui pareas, vid* If men be worthy to be loued, loue them for it, if vnworthy, yet loue thē for his sake who commandes that they be loued, and is worthy to be obeyed, so that here is no place for hatred in christian loue, or excuse if wee be voide of loue: for it is for the commandement sake, and vnto all, none excepted, this is then the picture by the which to trye our selues, into the which I would admonish & beseech all, who professe Christ, to looke, & in it to view and behold themselues, there are false pictures which please and with the which we delight our selues, euery man in his owne: The Papist hath his picture, & imagineth there is none to it, why because the Pope, Christes vicar, (for so they say is on their side, and yet whether hee

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be Christes vicar or no, I thinke they know not, yea it is to be feared, hee is none of his, because the doctrine of Christ & his Apostles hath cõtinued at Rome, successiuely in all ages since their time, since it was first planted, I would it were so, but I had rather see it, then heare thē say it: for we haue the doctrine & miracles of Christ, as it was deliuered by the holy Euangelists, and the writings of the Apostles their acts and epistles, and vnto vs the contrary seemeth: One thing we know & are not deceiued, they worship images, which Christ did not command, ne doth the booke of God allow it, and albeit they defend it, yet their excuses are of no value, they maintaine transubstãtiation and adoration of the sacrament, a thing not so strange as vntrue, and very sense doth confute it, they teach for doctrine the precepts of men, which they hold as necessarie vnto saluation, as the commā-

commandements of God, they exalt their Biſhop beyond the condition of man: and in admiration of his perſon for vantage ſake haue ſpokē blaſphemous vntruthes, not to be related they exerciſe a kingdōe in the world ouer al perſōs & ſtates, which Chriſt would not do, ne did he teach his diſciples to do ſo, yet if notwithſtāding all this they might be taken to bee of God, I aske. Is there any defence for their æquiuocation and lying & crueltie? they will ſay yes: they pretend a zeale and good meaning in it: for their kingdome muſt vp it is no matter how, yet Chriſt did not ſeeke ſo to win ſoules in earth nor any heretofore, though they had as much zeale as they. Whē the Iewes boſted of god Chriſt telleth thē the Diuil was their father, becauſe they wēt about to ſlay & was the argumēt good againſt thē & not againſt theſe. From the beginning of the world hath not bin heard

of

of any such crueltie as they haue deuised against the liues of many innocēts vncondēned, & if the like shold be practised in the world against thē and others, what confusion would it make in the world, might not euery man thrust his sworde into anothers side, in sport, ere he were ware, as in the battaile twixt *Abner* & *Ioabs* men 2 *Sam.* 2.16. and say when hee had done it, his zeale did moue him vnto it, the heathē before Christ knew not God, and were to be reckoned as enemies of God, and his people: but search and see if euer any did seeke to kil thē that wold liue in peace, & do no hurt vnlesse it were such as oppressed them sore against right or by speciall commandement from God, or finally the fact being notorious & the iudgment giuen afore hand as in case of Phinies when hee thrust one thorowe that offended presumpteously against the law, notwithstanding

ing it was knowē that the plague was amongst them for that cause, *Numb.* 25.8. The very Pagans abhorred crueltie, *Pythagoras* thought it a sin to kill beastes, and to preserue life with the death of any creature, and though necessitie did vrge to kill, rather then be killed: yet he thought it an offēce and polution *Si occiduas manum tuam pollutis*: If thou killest thine enemie, thou defilest thine owne innocencie: good Lord how farre are our Papists from this minde, who in pretence of zeale, wold kil & slay, if they cold, al but thēselues, yet this did not Christ who had al power in his hand to hurt and more zeale then themselues, when his Apostles *Iames* & *Iohn*, vpō good reason as they thought would haue commanded fire from heauen, *Luk*, 9.42 to consume the Samaritans who would not receiue them, which when our Papistes coulde not they would haue sent fire to heauen,

to

to consume vs in powder and rage erst neuer seene, what may we say to this? Be iudges, O yee people of the world, that haue vnderstanding, and yee that loue your liues, & hate crueltie, can the Deuil more transforme himselfe into an Angell of light, then he hath done in these? Or can Christ and christianity be more dishonored more blasphemed? yet when *Ioab* would haue destroyed a city for *Sheba* the son of *Bichry* his cause 2. *Sam.* 20. 18. *there came a woman out of the city and said vnto him, they spake in old time they should aske of Abel* As who say, peace were more to bee liked then slaughter, but saith shee vnto him, *I am one that is peaceable and thou goest about to destroy a city, & a mother in Israel wilt thou deuour, vid.* Destroy all without respect, and spare none, and not only condemne them which had beene vnlawfull, but kill them before thou haue heard them speake

for

f or themſelues? how many mothers amongſt vs might haue ſaide to our Papiſtes of late, when they purpoſed their deaths, that they ſhould aske of *Abel*, yea of Chriſt, now who ſpeaketh better thinges then *Abel*? howe many might haue ſaid, I ſay we are peaceable and mean no harme, why go yee about to deuour *vid.* as if yee did delight in death and deſtruction, to kill thoſe of whō ye feare no hurt? be it they are offenders and worthy to die, yet you are tranſgreſſours againſt the law of God, of nature & of nations, or if ye did not tranſgreſſe, what holineſſe is it in you to ſhead bloud, you wot not therfore of what ſpirit ye are, as Chriſt ſpake to *Iames* & *Iohn*, *Luk.* 9. 55. Vnto you therfore I ſay, howſoeuer your picture pleſeth you, it pleaſeth not mee, and if the true picture of a chriſtian be (as hath beene ſhewed) loue and lenitie, with all patience vnto the death, certainly

yours

yours is not right, I come therefore to the Protestant, to see what his is whom the Papist doth charge with a new religiō: but it is not so, for whē the doctrine of Christ in the Church of Rome was corupted & in processe of time degenerated through many humane inuentions, heresies & false opinions which were added vnto it, the protestant forsooke the Church of Rome, to follow the doctrine of Christ purely as *Abraham* departed out of *Chaldey* to bee a worshiper of God, *Gen.* 12. 8. And the Israelits out of Ægipt to bee a precious people, vnto him, *Deut.* 26. 18. so that a protestant is indeede, a true Christian, from the errors and superstitions of the world, to the purity of the word of God, as one that woulde trye the siluer from the drosse, and seauer the wine from the water, *Isaiah.* 1. 12, And hold & embrace that only for true and necessarie, which was from

from the beginning the name therefore of noueltie, in doctrine is not to be cast vpon them, for they hold of Christ, and professe to seeke out and followe no other thing, but the same which was from the beginning in whom if ought be wanting, concerning the necessarie discipline, and gouernment of the Church, which in ancient times was vsed and might be for good, I wish it amended, and that their couetousnesse, and loue of the world, which commeth to nought, & is to be reckoned as vile in respect of the glorious profession of the faith of Christ were lesse, & that their hospitalitie and zeale to good works, & charitie, and lenitie, and mercie, to all, especially one with another were more, and towardes their bretheren, the Puritants, if it might stand with the peace & tranquility of the church and seeme good, which wiser iudgements knowe better then my selfe:

true it is, the mercie of God towards them hath beene great, & their zeale should be according, and charity such as it ought to bee, which if it were, I might say as *Iacob* did of the people of Israel *Numb.* 23. 21. *He seeth none iniquity in Iacob, nor transgression in Israel* and as S. *Paul* spake to the *Thes.* 1 *Epist.* 4, 9. *As touching brotherly loue ye need not that I write vnto you, for ye are taught of God to loue one another, yea and that thing verily ye do vnto the loue thren,* But it is farre otherwise, and therefore as *Samuel* said of the people of Israel, 1 *Sam.* 12. 23. I wil not cease to pray, It may be, in the mean while this I admonish, that no Protestant trust to a bare faith, but that he thinke workes and faith are both necessarie vnto saluation, and therfore that he giue all diligence vnto both, Otherwise if he please himselfe with a meere profession of Christ, and, his heart encline to prid, or the loue of

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the world more thē to doing of good to loue and friendship in euery kind let him not boast, for his case is noe better then others, his picture is not true you will say perhaps, what say you to the Puritane? I answere, what should I say to him? or how should I speake to him, for he thinks his picture good and none other but it, and yet if I might speake it without offence, nor to meddle further, it is farre from peace, farre from charity, farre from peace, to trouble the charch for such causes as more hurt may come of it then good, and farre from charity, apt to censure & iudg others who are not of their minde perhaps of as good vse and quality and gifts if not better then they: their picture therefore if I should say how it pleaseth me would aske a long discourse: but this may suffice, that it doth not please me so well, but I wish it much better whether it please mee or no, it is not

materiall, but whether it pleaſe the Lorde himſelfe, notwithſtanding I haue ſpoken whether of zeale or loue God he knoweth, for it would ill become me treating of loue to ſpeake otherwiſe, then in loue, ſparingly for feare of offence, yet ſo that it might be an admonition vnto all to looke to themſelues that their picture bee right and according to this of friendſhip and loue, in and for Chriſt, vnto all men deſcribed in this poore treatiſe, & ſmall booke at large, the wiſe wil beware, & an occaſion is enough vnto them, and a little much the fooliſh will not be warned, for they truſt in their owne hearts, and wil receiue no counſaile be it neuer ſo good, The concluſion ſhall be this, that wee all, who profeſſe Chriſt, whether we be Papiſts, Proteſtants, or Puritanes, be gentle and louing as he is. Let vs thē ſhewe all meeknes vnto all men, and be cruel vnto none, no not to our ve-

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ry enemies: And let vs who haue be-
leeued, rest our controuersies (which
cannot be determined) and malice a-
bout them and for the common faith
and hope we haue of saluacio̅ throgh
Christ, let vs loue one another truly,
and pray one for another that God
may reueale that which we see and o-
thers do not, be our dissentions ne-
uer so great & as we think, so damna-
ble, so detestable, let vs yet if we can
not in conscience ioyne in fellowship
together, & brotherly loue & frend-
ship, keep farre away one from an-
other, and yeeld that loue which is
due to all men that though we thinke
not well of them, yet we wish well
vnto them. Seeing with arguments
and bookes so many as more needs
not we cānot, let vs henceforth striue
to ouercome with patience, with le-
nity, & loue each other, & though
we yet vnto our end differ in opinio̅s
yet they that most excell herein shall

seeme in their manners most like vnto Christ, let vs not thinke to shewe our zeale and loue towardes God, in hateing & persecuting one another: euen to the bloud, and to win soules vnto christ by slaughter of mens liues when Christ himselfe being on earth did vse no such meanes, but the contrary, let vs consider that we are all made of one, that we shold be one and if we cannot be one, through the ignorance that is in our mindes, and euill affections that beare rule in vs, yet let vs go asunder as *Abraham* spake vnto *Lot. Genes.* 13. 9. let vs not destroy one another. Or if the Papist do let not the Protestāt, or the Puritane, so much as bitterly cōtend or shew any maner of hatred & enuy but giuing place vnto superiority & law, vnder which they both do liue, let them in loue receiue one another each taking vp his crosse patiently and none willingly offending either

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in word or deed, or shewing any enuy or bitternes of spirit against other, finally let vs who are perfect as the Apostle speaketh *Phil.* 3. 15. *vid.* Who thinke the same thinges and agree in one, bee affectioned to loue one another, much more not seeking one to beare rule ouer another, to the preferring and pleasing of himselfe, and offence of other, but each in his place with all courtesie, & humilitie of spirit, to do good, and not hurt to another. And thus if we do *vid.* liue in peace and loue together, we shall be a comfort either to other and the God of peace & loue shal be with vs, to whom be praise for euer *Amen.*